

THE MARITAL LIFE OF ALLAH'S MESSENGER

By
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Translated By
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DEDICATION

This work is dedicated to the wives of him for whose sake the heavens and the earth were created, the pride of all that exists, the leader of Arabs and non-Arabs, the embodiment of light, the chief of all nations, the spring of generosity and benevolence, the crown prince of the Holy Land, the guide towards truth, sent in truth to all the worlds, Hazrat Muhammad Mustafa ﷺ.

To those noble ladies who are honourably referred to as 'Az wajun-Nabi' ﷺ and 'Ummahatul Mumineen' رضى الله عنهن in the Glorious Qur'an, who had rendered unforgettable services, nay, who had spent their whole lives in persevering the teachings of Allah's Final Messenger ﷺ and the radiance emitted thereof, and in circulating the everlasting guidance and truth, the Book of Allah and the Sunnah of His Prophet ﷺ.

May Allah Most High be pleased with them and may they have pleasure in Him.

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A POEM

Eulogising the extraordinary beauty and elegance of
Allah's Final Messenger ﷺ

وَ أَحْسَنُ مِنْكَ لَمْ تَرَ قَطُّ عَيْنِي

Oh Beloved of Allah ﷺ ! Never hath my eye seen a
sight as beautiful as thine!

وَ أَجْمَلُ مِنْكَ لَمْ تَلِدِ النِّسَاءُ

Nor has any woman ever borne a child as lovely as
thee.

خُلِقْتَ مُرَّأً مِّنْ كُلِّ عَيْبٍ

Thou were born free from all blemish or fault.

كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

It is as thou were born as thou desireth.

هَجَوْتَ مُحَمَّداً بَرَّأً رَأً وَقَا

Oh enemies of Allah's Apostle! Whom did ye
slander? You slandered him who is naught but
kindness and mercy in person.

رَسُولَ اللَّهِ شَيْمَتَهُ الْوَفَاءُ

Who was gracious to all and sundry, who is indeed
the Messenger of Allah, whose noble habit is to
keep a trust

رَجَوْتُكَ يَا بَنَ امْنَةٍ لَا تَنِي

Oh darling of Aminah, I fervently long for thee

مُحِبٌّ وَالْمُحِبُّ لَهُ الرَّجَاءُ

A lover I am and every lover has got a longing in his
heart.

FOREWORD

Maulana Doctor Abdul Haleem Chishti

Fadhil Darul Uloom Deoband, studied under Maulana Syed Hussain Ahmed Madani رحمه الله عليه

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University of Islamic Sciences, Karachi.*

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ
الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَعَلَى آلِهِ وَاصْحَابِهِ أَجْمَعِينَ، وَبَعْدُ

The marital life of Allah's Messenger ﷺ by Dr. Hafiz Muhammad Thani سلمه is a significant contribution to this particular aspect of the seerat of Allah's final Messenger ﷺ. Allah Ta'ala has indeed favoured the author of this book by granting him the honour to compose scholarly essays and articles covering different aspects of the blessed life of the Beloved of Allah, the leader of Arabs and non-Arabs, the torchbearer of the ultimate truth, Hazrat Muhammad Mustafa ﷺ. Among these 'Tajalliat-e-Seerat' which has been reprinted thrice so far, Messenger' Muhsin-e-Insaniyat aur insani huquuq' which has been translated into English by Zahra Bainther, a German convert to Islam, and which is available under the title "The Greatest Benefactor of Mankind and Human Rights" (Published by Darul Isha'at under the auspices of Mr. Khalil Ashraf Uthmani) are particularly worth mentioning. 'The Marital Life of Allah's Messenger ﷺ' is an attempt to throw some light on the marriages which were contracted by the Holy Prophet ﷺ, the reasons and backgrounds why he had several ladies, the Mothers of the Faithful رضى الله عنهن, in his wedlock at a time. This work states the realities of those marriages as well as their outcomes and results. Along with that, it presents short but comprehensive biographical sketches of the Holy Wives as well as their

scholarly achievements, their students, their services rendered, especially concerning the circulation and diffusion of the Holy Qur'an, the Sunnah and related sciences. The sources consulted are enlisted in a scholarly fashion and they consist of authentic and fundamental works on this subject, which increase the significance of this work significantly.

The knowledgeable author of this book has refuted the objectable doubts and criticisms which various orientalists and other non-Muslim circles have expressed concerning the marital life of Allah's final Messenger ﷺ.

The knowledgeable writer has in this book highlighted the facts, causes and outcomes of the marriages contracted by the Holy Prophet ﷺ, as well as their significant impact. Towards the end of the book has been given a concise, yet comprehensive summary of the various topics related to the Holy Prophet's ﷺ marital life which were discussed in this invaluable work. Thus, once again, highlighting the need significance and impact of the Noble Messenger's ﷺ plural marriages.

One more remarkable feature of this book is that each of its topics has been discussed in detail, drawing arguments from Arabic and English classic works, therefore this book which treats a very important aspect of the Holy Prophet's ﷺ life ought to be translated into Arabic and English, so that a larger number of readers may benefit therefrom.

I pray to Almighty Allah that this book becomes a useful tool in refuting the doubts and objections of orientalists and other non-Muslim circles, that it be a source of benefit for the Muslims in particular. In the Hereafter I pray that Allah may accept this effort that is be a means to attain the intercession of him ﷺ who intercedes for his sinful followers and that it be a source of Divine grace and recompense for the author.

Muhammad Abdul Haleem Chishti
Karachi

AUTHOR'S PREFACE

The seerat of the Holy Prophet ﷺ, his noble character, habits and features have ever since been a favourite topic of discussion for this Ummah. The noble companions had - already during the days of the Holy Prophet ﷺ - began to preserve his words and actions through oral transmission and writing. Throughout the ages each particle of this universe resounded the greatness of Allah's Final Messenger ﷺ, as promised by Almighty Allah who consoled His Beloved ﷺ and indeed his remembrance is so exalted, so sublime that seems it has overcome everything else. Everything in the heavens and on earth thrives and prospers due to this remembrance.

The writing of the Holy Prophet's ﷺ seerat evolved from descriptions of this physical appearance and noble habits and historical accounts of the battles fought by him, even today people make the Holy Prophet ﷺ life or various aspects thereof subject of their writings and insha-allah this shall continue until the day of judgment. And this is a fact which even non-Muslims are forced to admit. The renowned orientalist D.S. Margolioth, whose book 'Muhammad ﷺ and the Rise of Islam' had been published as a part of the 'Heroes of the Nation' series in New York, in 1905, who is one of the most antagonistic, biased and cynical critics, who made no effort whatsoever to conceal his enmity towards Islam, even he had to acknowledge in the prologue of his above-mentioned work that there will be no end to people's writing about the Holy Prophet ﷺ life, and that joining their ranks is indeed a matter of honour. He writes:

'There is a long continuation of Muhammad's ﷺ biographers, ending of which is impossible, but to get a place therein means honour and auspice.'

Throughout the fourteen centuries of Islamic history have been written countless books on this subject, in almost every

language of the world, in poetry and prose; in every period of the history of Islam and Muslims this topic never lost its all-time favourite never lost its attraction.

As much as the subject of seerat and Khasaail-e-Nabwi is held dear by the Muslims, loved and respected throughout the ages, to the same extent unfortunately, orientalist and some other non-Muslim circles have made this topic object of their uncalled - for criticism, a means to give vent to their hatred and enmity. The first thing for which those antagonists of Islam criticize the Messenger of Allah ﷺ is his marital life and the propagation of Islam, in other words, orientalist and other biased non-Muslim circles have, with regard to the Holy Prophet's ﷺ plural marriages, raised all kinds of objection, criticized him, maligned him, vilified him, nay, rather blasphemed him and this continues up to this day.

This undeniable fact has been admitted even by the renowned orientalist W. Montgomery Watt who writes in his work 'What is Islam?' the following:

'The problem is that we have inherited the prejudices which are deeply rooted in the wild propaganda of the middle ages. This should now be admitted on a large scale.'

By the eighth century of the Christian Era the Christian Europe began to see Islam as her greatest enemy, which posed a serious threat to her circle of military and spiritual influence. Due to this risk and in order to strengthen its own position did the Christian world depict Islam as loath some and abominable as possible. The picture of Islam which was prevalent in the twelfth and thirteenth century of the Christian Era continued to dominate the minds of Europe.

Dr. Watt writes in his book 'Muhammad at Macca' that out of the greatest characters in history. Muhammad ﷺ found the least acceptance in the West. Western writers are prepared to believe even the worst rumours concerning Muhammad ﷺ and as soon as they had any opportunity to object to any of his

deeds they would do so instantly.^①

The well-known American historian S.P. Scott. too, acknowledges that due to inherited bias and prejudices none of the Divinely inspired religions had to endure so much ignorant criticism and injustice as the principles of Islam had to. For thirteen centuries the founder of this religion was considered an impostor and his objectives were always criticised. All such vices were attributed to him which are a cause of disgrace and mischief for mankind. All kinds of absurdities and extreme barbarities were imoderately ascribed to his teachings. The evil-minded and obstinate clergy had used all means available in order to defame their rival.^②

In the western world, from Sir William Muir to W. Montgomery Watt, and in the Indian subcontinent from the wretched Raj Pal to the accursed Salman Rushdie all of them have made the Holy Prophet's ﷺ sacred being object of their criticism even to the extent of blasphemy.

W. Montgomery Watt shamelessly though eloquently distorts historical facts when he writes:

'We conclude then that virilocal polygamy or the multiple virilocal family, which for long was the distinctive feature of Islamic society in the eyes of Christendom was an innovation of Muhammad's ﷺ. There may have been some instances of it before his time, but it was not widespread, and it was particularly foreign to the outlook of the Medinans.'

(W. Montgomery Watt, Muhammad at Madina p-277)

Muslims scholars have made a considerable effort to refute all those baseless allegations, those insults to the Holy Prophet's ﷺ integrity and uncalled for criticism of his immaculate ugw of life. There is hardly any writer of a book on Seerat who has not discussed this topic.

The book in your hands is novel in so far that in it the

① Zafar Ali Quraishi, Shan-e-Risalat main Gustakhi p-39

② S.P. Scott. History of Moorish Empire in Europe p-58-9.

orientalists' and other biased non-Muslims circles' doubts, accusations, and objections were thoroughly investigated, analysed and duly refuted, often through statements made by antagonistic scholars themselves. The topic of polygamy has been discussed in detail, its evolution throughout history, its prevalence in various cultures and society, its significance in the inspired as well as non-inspired religions, the attitude and practices of the previous prophets in this regard as well as those of various religious luminaries and historical leaders have been examined in a comparative, analytical study.

The book 'The Marital life of Allah's Messenger ﷺ' combines all the above features, so it is expected to be a useful tool in understanding, rejecting and refuting the objections raised by orientalists and to remove all doubts and concerns in this regard.

Finally, I wish to express my infinite gratitude to all those near and dear ones who helped and supported me through every stage of this work, in particular my honourable father Maulana Dr. Abdul Haleem Chishti, 'May Allah grant him a long life', who has favoured me with his guidance and precious advice, I am deeply indebted to all my teachers and every such person who has taught me a single letter. May Allah accept, their noble efforts, may He forgive those who have returned unto Him.

I am also grateful to the proprietor of *Darul Isha'at*, Janaab Khalil Ashraf Uthmani due to whose untireable efforts this book adored by high quality composing, excellent binding and an attractive cover was made available to the public. May Allah reward all those gentle men abundantly. May He, in His infinite Mercy, accept the effort of His most humble servant and may He make it a means of making this bondman worthy of this Holy Prophet's ﷺ intercession, and a source of reward in the Hereafter.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا وَ تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ الْعَزِيزُ

الْحَكِيم - وَ صَلَّى اللَّهُ تَعَالَى عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَ أَصْحَابِهِ
وَ أَهْلِ بَيْتِهِ أَجْمَعِينَ (آمين)

Dr. Hafiz Muhammad Thani
1st Muharram 1423 A.H.
(16.03.2002 C.E)

THE HOLY PROPHET ﷺ AND POLYGAMY - AN ANALYTICAL STUDY

The tempest of false accusations, criticisms and uncalled for objections which the biased Christian world unleashed against the caller to modesty and chastity, the greatest benefactor of mankind, the guider towards the truth, the seal of prophethood, Hazrat Muhammad Mustafa, his blessed Sunnah and pure lifestyle (in particular his having contracted more than one marriage), his high moral and unmatched noble character, this storm of calumnies and lies was first let loose by a Christian monk (the 'Father' of today's orientalists) John of Damascus (700 C.E. - 749). He was the first one to slander the Messenger of Islam ﷺ according to a diabolically well - conceived plan, which consisted of circulating pamphlets aimed at reviling the Holy Prophet's ﷺ august person and starting a whole movement of enmity and hatred, which was later on accepted as the source and origin of the Byzantine traditions.

THE HOLY PROPHET'S ﷺ MARITAL LIFE

The beginning point of the orientalists and other non-Muslim circle's blasphemies

John of Damascus's proceedings were thoroughly planned. He declared Islam to be a religion given to idol - worship and claimed that the sacred Ka'abah at Makkah was - (نَعُوذُ بِاللَّهِ) - one of the idols worshipped by the Muslims. And in order to distort the teachings of Islam it was necessary to distort the Holy Prophet's ﷺ noble character, his manners and his mission, so John of Damascus began to attack all aspects of Hazrat Muhammad Mustafa's ﷺ blessed life. He outrightly rejected his prophethood and made him the hero of various fables. This dream factory churned out all kinds of ridiculous, nay frivolous fabrication regarding the Messenger of Allah ﷺ, and these fabrications then became a part of the Byzantine and later on, Christian tradition.

John of Damascus was the first Christian missionary who accused the Holy Prophet ﷺ, the embodiment of chastity and modesty, of sexual excesses, which became later on subject of research of numerous western scholars. John of Damascus turned the incident of Hazrat Zainab bint Jahsh and Hazrat Zaid bin Haritha رضي الله عنهما into a love-story, which then became one of the classics of western fabrications. He further intentionally misinterpreted various issues concerning polygamy, divorce and other injunctions, which form the last part of his book.^①

In the eighth century after Christ, the followers of John had produced countless writings to defame Islam and the Messenger of Islam, which became afterwards referential material for western scholarship. Rather from middle ages up to the western renaissance, and from the renaissance up to the end of the twentieth century this defamatory literature was the main source of information for biased Christian and other non-Muslims circles.

One of these writings, which were the outcome of hatred and enmity towards Islam and the Messenger of Islam ﷺ, deserves to be mentioned in particular. This pamphlet is attributed to a person named Abdul Maseeh bin Ishaq Alkindi, and it continues to affect orientalists up to this day. Western scholars took particular interest in its publication and it was published in the nineteenth century, in 1880 to be more exact, in London to be used by a protestant missionary school.

This pamphlet was a leading principle during the middle ages and was translated into several languages. Its main topics were venomous remarks regarding the Holy Prophet's ﷺ marital life and the battles fought by him.^②

Accusing the Messenger of Islam ﷺ of sexual excesses and countless doubts and objections in this regards are to this day a component of the orientalists' literature.

① Nadwi, Prof. Sayed Hameedul Haq, 'Islam aur Mustashriqeen' 3/14,15.

② ibid 3 and 17

W. Montgomery Watt, a renowned orientalist of the western Christian world distorts historical facts shamelessly though eloquently. He writes:

'We conclude, then, that virilocal polygamy, or the multiple virilocal family, which for long was the distinctive feature of Islamic society in the eyes of Christendom, was an innovation of Muhammad's. There may have been some instances of it before his time, but it was not widespread, and it was particularly foreign to the outlook of the Madinans.'^①

Will Durant writes in his book, 'The Age of Faith:

Women and power were his only indulgences.'^②

One more Christian writer, Geoffrey Parrinder states in his work, "Sex in the world's Religions" that:

Polygamy is against his status as a Prophet and that polygamy is a highly condemnable affair in the office of prophethood.^③

HISTORICAL AND INTELLECTUAL STRIKES OF THE CHRISTIAN WORLD TO BLASPHEME AND MALIGN THE MESSENGER OF ALLAH ﷺ

The enemies of truth had many reasons to defame Islam and the Messenger of Islam ﷺ, the upholder of chastity and modesty by accusing him of being - نعوذ بالله - a sensualist, guilty of many excesses due to his having contracted more than one marriage. Out of these reasons two are in particular worthy of mentioning:

1. There is a vast, unbridgable gulf between the way the western Christian world and the Muslim world perceive the august person of Hazrat Muhammad Mustafa ﷺ. The Muslims consider him to be the Messenger of Allah, the greatest of all Prophets, the caller towards pure and unadulterated Tawheed, and an embodiment of all praiseworthy qualities such as faithfulness, modesty, trustworthiness, honesty and so on. Whereas for the Christian world, he and various aspects of his august personality have become object of all kinds of venomous verbal

① W. Montgomery Watt, 'Muhammad at Madina', p-277.

② Will Durant, 'The Age of Faith', p-172-173.

③ Geoffrey Parrinder, 'Sex in the World's Religion', p-151.

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One of these writings, which were the outcome of hatred and enmity towards Islam and the Messenger of Islam ﷺ, deserves to be mentioned in particular. This pamphlet is attributed to a person named Abdul Maseeh bin Ishaq Alkindi, and it continues to affect orientalists up to this day. Western scholars took particular interest in its publication and it was published in the nineteenth century, in 1880 to be more exact, in London to be used by a protestant missionary school.

This pamphlet was a leading principle during the middle ages and was translated into several languages. Its main topics were venomous remarks regarding the Holy Prophet's ﷺ marital life and the battles fought by him.^②

Accusing the Messenger of Islam ﷺ of sexual excesses and countless doubts and objections in this regards are to this day a component of the orientalists' literature.

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W. Montgomery Watt, a renowned orientalist of the western Christian world distorts historical facts shamelessly though eloquently. He writes:

'We conclude, then, that virilocal polygamy, or the multiple virilocal family, which for long was the distinctive feature of Islamic society in the eyes of Christendom, was an innovation of Muhammad's. There may have been some instances of it before his time, but it was not widespread, and it was particularly foreign to the outlook of the Madinans.'^①

Will Durant writes in his book, 'The Age of Faith:

Women and power were his only indulgences.'^②

One more Christian writer, Geoffrey Parrinder states in his work, "Sex in the world's Religions" that:

Polygamy is against his status as a Prophet and that polygamy is a highly condemnable affair in the office of prophethood.^③

HISTORICAL AND INTELLECTUAL STRIKES OF THE CHRISTIAN WORLD TO BLASPHEME AND MALIGN THE MESSENGER OF ALLAH ﷺ

The enemies of truth had many reasons to defame Islam and the Messenger of Islam ﷺ, the upholder of chastity and modesty by accusing him of being - نعوذ بالله - a sensualist, guilty of many excesses due to his having contracted more than one marriage. Out of these reasons two are in particular worthy of mentioning:

1. There is a vast, unbridgable gulf between the way the western Christian world and the Muslim world perceive the august person of Hazrat Muhammad Mustafa ﷺ. The Muslims consider him to be the Messenger of Allah, the greatest of all Prophets, the caller towards pure and unadulterated Tawheed, and an embodiment of all praiseworthy qualities such as faithfulness, modesty, trustworthiness, honesty and so on. Whereas for the Christian world, he and various aspects of his august personality have become object of all kinds of venomous verbal

① W. Montgomery Watt, 'Muhammad at Madina', p-277.

② Will Durant, 'The Age of Faith', p-172-173.

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attacks, calumnies and extremely vile defamatory remarks.

In order to understand this immense difference of opinion concerning the personality and character of the Messenger of Islam it is extremely important to understand the historical background which led to the same. This will show to which extent the biased assertions non-Muslim critics are correct and how far they are the direct result of their unjustified prejudices and hatred.

First of all one should consider that it were Christians who declared war against the Muslims, and it is them who, still driven by their crusader's mentality, continue to wage this war up to this day with all their bitterness and malice, with all their detestable and filthy attempts and designs, which aim at outrightly denying nay falsifying historical facts.

GHAZWA-E-MOOTAH

The origin of crusades and the Christian world's enmity towards Islam

Islam is a religion for all mankind, a worldwide, eternal, perfect and complete way of life which was brought to mankind through the leader of prophets, the Imam of all Prophets and Messenger, the seal of Prophethood, the Final Messenger of Allah, Hazrat Muhammad Mustafa ﷺ.

When the last of Prophets ﷺ returned after signing the treaty of Hudaibiyah in the sixth year after Hijra he wrote to the rulers of various empires, inviting them to accept Islam.

The treaty of Hudaibiyah led to a temporary ceasefire and peaceful co-existence between Muslims and non-Muslims, which opened new vistas for calling mankind to Islam and propagating the Divine ordinances. During these days a number of letters were sent to emperors and kings, the 'Super power of the old world', inviting them to accept Islam.^①

According to the renowned historian Waqidi those letters were dispatched in the month of Zill Hijj, 6. A.H, after

① Also see: Tbaari Tarikhul Umamawl Mulook; Ibn Saad, Tabaqatul Kubra; Zurqani, Sharhul Mawahib.

returning from Hudaibiyah. Others hold that they were dispatched in the seventh year after Hijra. It is possible that the Holy Prophet ﷺ considered sending letters to the world's rulers in the sixth years after Hijra and then actually did so in the seventh year after Hijra.^①

When the Messenger of Islam ﷺ sent letters inviting the rulers of the world to accept Islam, he also dispatched a letter to Sharhabeel bin Amroo Ghassani, a Christian who had been appointed as governor of Balqaa (an area in Syria) by the emperor of Rome. When Hazrat Harith bin Umair ﷺ who carried this blessed epistle had reached a place named 'Moorah', he was arrested by Sharhabeel tied up and then martyred. Killing diplomats and Messenger had been considered an enormous crime throughout history, as this amounts to an open declaration of war, or even worse. The Messenger of Allah ﷺ was deeply grieved when he was informed about this incident and he subsequently dispatched an army of three thousand men to take military action in that area. This was the greatest army of Islam so far. Neither in the *Ghazwa-e-Khandunq* nor in any other ghazwa or sirya were there so many participants.^② The struggle between Islam and the Christian world began with *Ghazwa-e-Mootah* which one may rightly call the origin of crusades.

The Messenger of Allah ﷺ had appointed some of the most courageous and brave men to lead the army of Islam. So first Hazrat Zaid bin Haritha ﷺ was given the command. In case of his being martyred he was to be succeeded by Hazrat Jafar bin Abi Talib ﷺ, who in case he fell was to be replaced by Hazrat Abdullah bin Rawaha ﷺ. And in case he fell the Muslims should name whoever they please as their leader. For this reason the battle of Mootah became also known as '*Ghazwa-e-Jaishul*

① Abdul Haq Muhaddith Dehlvi, Madarijun-Nubuwwat; Maulana Muhammad Idrees Kandhelwi. Seeratul Mustafa.

For details regarding the letters of the Holy Prophet ﷺ please consult Dr. Muhammad Hameedullah's 'Al Wathaiqus-Siyasiyah fil Ahdin-Nabwi.

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Umaraa'.^① The Messenger of Allah ﷺ had further ordered that when the army reaches the place where Hazrat Harith bin Umair was martyred, they should invite the residents of that area to accept Islam. Should they respond positively, then this would be better for them, otherwise the Muslims should pray for Divine support and then fight the enemies of Allah and His Messenger ﷺ. He then addressed them:

'Fight the infidels in the name of Allah. Do not breach a covenant nor entertain treachery, and under no circumstances a new-born, a woman, an ageing man or a hermit should be killed; moreover neither tress should be cut down, nor homes demolished.'^②

At a place called 'Mootah' occurred the historical battle between Islam and Christianity, the Ghazwa-e-Mootah. A group of three thousand Muslim soldiers encountered the fierce attacks of an army of two hundred thousand men armed to the teeth. During this historical battle the Muslims lost (after an unmatched display of bravery and valour), three of their commanders, one after the other.

Then the Sword of Allah and His messenger' Hazrat Khalid bin Waleed ﷺ took over. He fought relentlessly and courageously, sending a great number of infidels to Hell. Nine of his swords broke due to the severity of his attacks and in the end he was only left with one, the sword of Yemen.^③

Thanks to Hazrat Khalid bin Waleed's ﷺ insight, military skills and his being an outstanding strategist, the Muslim army returned after an unprecedented display of bravery and sustaining minimal casualties only, to Madeenah Munawwarah.

This was the first encounter between Islam and Christianity, or in other words, this was the beginning point of the crusades.^④

① Ibn Hjar Asqalani Fathul Bari 7/393; Zarqani Sharhul Mawahib, 2/268.

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The Messenger of Allah ﷺ had shortly before his demise, on Monday 26th Safar 11 A.H., ordered the dispatch of another army to fight the Ramans and to avenge the battle of Mootah, the same Mootah where the father of Hazrat Usamah, Hazrat Zaid bin Haritha Hazrat Ja'far bin Abi Talib and Hazrat Abdullah bin Rawaaha رضي الله عنهم were martyred.

This was the last military direction given by the Holy Prophet ﷺ, and this was the last army mustered by him. He had appointed Hazrat Usaman bin Zaid ﷺ to lead the army which consisted of the earliest migrants and many high-ranking companions:

On Thursday, inspite of severe illness, the Messenger of Allah ﷺ handed the standard over to Hazrat Usamah ﷺ and said:

أَغْزُ بِاسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ فَقَاتِلْ مَنْ كَفَرَ بِاللَّهِ

'Go forth in the name of Allah and for the sake of Allah fight all those who disbelieve in Allah.'^①

THE CRUSADES

The foundation of Christian bias and bigotry

After the Holy Prophet's ﷺ demise, the Christians were eager to benefit from these changed conditions and they made all kinds of conspiracies in order to weaken the young Islamic state. The First Khaleefa, Sayyidina Abu Bakr Siddiq ﷺ showed his extreme courage, steadfastness and valour and dispatched the army under the leadership of Hazrat Usamah bin Zaid, as willed by the Messenger of Allah ﷺ shortly before his death. This army caused the Christian world of that time the worst defeat ever. Islam triumphed and this triumph contributed significantly to the spreading of the true religion of Allah. This mission was continued by the other Khulafaa-e-Rashideen ﷺ and by the Umayyad rulers.

Many areas of the Byzantine empire such as Syria, Palestine and Egypt which were strongholds of the eastern churches were occupied by Muslims. The Arab Muslims

① Maulana Muhammad Idrees Kandhelwi, Seeratul Mustafa 2/244

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Many areas of the Byzantine empire such as Syria, Palestine and Egypt which were strongholds of the eastern churches were occupied by Muslims. The Arab Muslims

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conquered North Africa, Spain, Sicily and they had even advanced towards Rome. Turkish Muslims, at the height of their power, conquered vast stretches of eastern and central Europe, they had penetrated, nay, almost pierced the heart of the Christian world. The western world's middle-east adventure in the form of crusades in which they were utterly defeated, a new wave of western imperialism, its advance, retreat and decline, the Christian missionaries' fulfil attempt to convert the eastern Muslims to Christianity, all these factors caused unspeakable enmity hatred and bias towards the hearts of the Christian world.^①

THE AFTERMATH OF THE CRUSADES AND CONTEMPT OF ALLAH'S FINAL MESSENGER ﷺ

Once so much hatred for Islam and the Messenger of Islam ﷺ had filled the heart of the Christian world, his pure life and noble habits had become object of criticism, especially his private life and his having contracted more than one marriage. Enmity and malice towards the Messenger of Islam had reached new heights during the crusades.

The crusades, whose sole purpose was to eradicate Islam and Muslims, lasted for almost five centuries throughout which, though with interruptions, the combined military strength of Europe hovered like a demon over the Muslims of the Middle east, bringing nothing but death, ruin, squalor and destruction to flourishing settlements which once brimmed with life and joy.

The first crusade took place in the year 1099 C.E. the second war was fought in 1147 C.E. the third crusade which was fought between Sultan Salahuddeen Ayyoobi and King Richard of England lasted from 1189 C.E. until 1193 C.E. The fourth war took place between 1203 C.E. and 1204 C.E.

In 1217 C.E. the fifth crusade took place, and the sixth occurred in 1228 C.E.

When all these efforts to eliminate the Muslims had failed,

① Zafar Ali Quraishi, *Shah-e-Risalat mian Gustakhi ki Bahas ka tanqeedi Jaiza*, p.8

the crusaders and the Mongols united for the time between 1249 C.E. and 1250 C.E. as a result of this union, Baghdad fell in the year 1258 C.E. The eighth crusade took place in the year 1271 C.E., the ninth in 1265 C.E. and the last one occurred in the year 1464 C.E.

There is a profound relation between the crusades with all its unspeakable horrors and the attitude of the orientalisists, because for five long centuries the thinkers, writers and poets did all to titilate messianic spirits against Islam and the Messenger of Islam ﷺ, to excite feeling of ill will towards Islam and Muslims, and indirectly arouse the spirit of self-sacrifice and martyrdom in the hearts of the Muslims.

Throughout the days of crusade for five long centuries, i.e. from 1099 C.E. until 1464 C.E. did the orientalisists produce a whole stock of literature aimed at maligning Islam and the Messenger of Islam ﷺ. In all the crusades the combined military strength of Europe suffered severe setbacks and defeats, which caused a further surge in the malice and spite against Islam and the Messenger of Islam ﷺ, a real tempest of hatred, enmity and bias was unleashed against the Holy Prophet ﷺ. All kinds of abuses, false accusations and calumnies were hurled at him.^①

This is also admitted by the renowned western scholar J.J. Saunders who writes in his book, 'A history of Medieval Islam' the following:

'It is an undeniable fact that the Christians never looked at the Arab Prophet ﷺ with sympathy and kindness, for whom Hazrat Eesa's ﷺ affectionate personality had always been an ideal. Right from the days of the crusades up to this day Hazrat Muhammad ﷺ has always been the subject of dispute in their literature. All kinds of nonsensical and absurd stories were spun around him and were considered as true for a very long period of time.'^②

ORIENTALISM AND ORIENTALISTS

As already mentioned before, one of the most notable

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② J.J. Saunders, *A History of Medieval Islam*, p.34-5 (adapted).

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As already mentioned before, one of the most notable

① Sayed Habeebul Haq Nadwi, *Islam aur Mustashriqeen* p.19

② J.J. Saunders, *A History of Medieval Islam*, p.34-5 (adapted).

personalities of the Christian world to spread such misconceptions was John of Damascus, who is also considered to be the originator of the Byzantine tradition. He was the one to unleash the storm of hatred, enmity, malice and spite towards Islam and the Messenger of Islam ﷺ. He was the first Christian missionary to accuse the Holy Prophet ﷺ of sexual excesses. His writings are since the middle ages up to this day an essential source of referential material for the orientalis. During the middle ages, a great number of Christian writers living up to the example set by John, further distorted the image of Hazrat Muhammad Mustafa ﷺ, by reproducing the same false accusations and calumnies, by chewing the same morsel which had already been chewed before. This might be the reason why their sources of reference are more or less the same. Whenever they picked up their pens to write about the Holy Prophet's ﷺ life - whether poem or prose - their literary produce would be nothing but countless exaggerations and falsehoods, based on their whims and fancies. In short, even hundreds of years after the rise of Islam the conflagration of Christian hatred and enmity did not cool down and the scholars of the west continue to depict the Messenger of Islam ﷺ as (نعوذ بالله نقل كفر نباشد) impostor and liar. The onset of crusades was like pouring oil in that fire. The soldiers of the cross had to return downcast and abased from their mission. In spite of all their preparations they failed in their attempt to eliminate Islam and Muslims. Except for some minor losses they could cause them no harm. When they came to realize this, they changed their strategy altogether and began to wage war with completely different tools, thinking if they are not able to subject the Muslims in a 'hot war', then they might be able to do so in a 'cold war'.

So they, in the name of science and research, spun such a dense web of lies, fabrications, false accusations, calumnies and defamatory remarks around Islam and the Messenger of Islam ﷺ, the cutting of which was indeed difficult. ^①

① Nisar Ahmed, Mutalia-e-Seerat aur Mustashriqeen (taken from Islam aur Mustashriqeen).

This undeniable fact is acknowledged even by one of the most inimical western orientalis, W. Montgomery Watt, who writes in his book 'What is Islam?'

'The problem is that we have inherited prejudices which are deeply rooted in the wild propaganda of the middle ages. This should now be admitted on a large scale.'

By the eighth century of the Christian Era, the Christian Europe began to see Islam as her greatest enemy, which posed a serious threat to her circle of military and spiritual influence. Due to this risk and in order to strengthen its own position did the Christian world depict Islam as loathsome and abominable as possible. The picture of Islam which was prevalent in the twelfth and thirteenth century of the Christian Era continued to dominate the minds of Europe.

Dr. Watt writes in his 'Muhammad at Macca' that:

Out of the greatest characters in history, Muhammad ﷺ found the least acceptance in the West. Western writers are prepared to believe even the worst of rumours concerning Muhammad e, and as soon as they had any opportunity to object to any of his deeds, they would instantly seize the same.* ^①

In the Encyclopedia Britannica (Edition 1948) the entry concerning the Messenger of Islam ﷺ is concluded as follows:

'Few great men have been so maligned as Muhammad ﷺ. Christian scholars of medieval Europe painted him as an imposor, a lecher and a man of blood. A corruption of his name 'Mahommd', even came to signify the devil. This picture of Muhammad ﷺ and his religion still prevail. Thomas Carlyle in 1840 was the first notable European to insist publically that Muhammad ﷺ must have been sincere because it was ridiculous to suppose an impostor would have been the founder of a great religion.' ^②

The well-known American historian S.P. Scott, too, acknowledges that due to inherited bias and prejudices none of the divinely inspired religions had to endure so much ignorant criticism and injustice as the principle of Islam had to. For thirteen centuries the founder of this religion was considered

① Zafar Ali Quraishi, Shah-e-Risalat main Gustakhi p.39.

② 12/609

an impostor and his objectives were always criticised.

All such vices were attributed to him which are a cause of disgrace and mischief for mankind. All kinds of absurdities and extreme barbarity were immoderately ascribed to his teachings. The evil - minded and obstinate clergy had used all means available in order to defame their rival.^①

One more reason why the Christian perception of Islam and the Messenger of Islam ﷺ so greatly form that of the Muslims is that the latter believe Hazrat Muhammad Mustafa ﷺ to be the chief and leader of all the Prophets and Messengers and the seal of Prophethood whose advent caused the abolition of all former religions and religious laws. Islam is a perfect and eternal religion and way of life. This is the theological aspect of the dispute. The Christians on the other hand claim that Christianity is the last and complete version of religion which God ordained for mankind.

The Christian writer George Fisher states:

'We hold that Christianity is the perfect and complete form of religion. In other words, it is an absolute religion, the final outcome of a long slow evolutionary process, it is the stage of completion of the divine message or the height of perfection of all what had been previously revealed.'^②

W. Montgomery Watt forcefully proclaims:

'Christians profess that the advent of Christ rectified all what had been false and wrong in this world.'^③

① S.P. Scott, History of the Moorish Empire in Europe, Philadelphia, 1904. p. 58,59

② G. Fisher, The Beginning of Christianity, p.25

③ W. Montgomery Watt, The Cure for Human Ills, p.37.

THE HOLY PROPHET ﷺ AND POLYGAMY

Out of all those evil minded orientalists who malign the Messenger of Allah ﷺ, the embodiment of modesty and chastity, the owner of a tremendous nature, and falsely accuse him of being a sensualist, obsessed by sexual passion, the following are to be mentioned in particular:

- Sir William Muir (Muhammad and Islam).
- Edward Gibban (The Decline and Fall of the Roman Empire).
- Renald Alleyne Nicholson (At Literary History of the Arabs).
- Philip Schaff (History of the Christian Church).
- Eric Bethman (Bridge to Islam).
- Gustave Weil (History of the Islamic Peoples).
- Will Durant (The Age of Faith).
- James Kritizeck (Peter the Venerable and Islam).
- Hilde Bert, Andre D Francis Bacon, Eulogius, John Lidgate and a miserable, ill fated wretch named Salman Rushdie.

All of these have severely criticized, nay maligned and defamed the Holy Prophet's ﷺ august person with regard to his having contracted more than one marriage.

And in the Indian subcontinent during the days of British rule, the following individuals took lead in blaspheming the Messenger of Allah ﷺ with regard to his marital life, accusing him of the most shameful excesses:

- Swami Dianand Sarsoti
- Lala Munshi Ram - aka - Swami Shardhanand
- Mahasha Rajpal
- Charan Das
- Natho Ram
- Lala Palamal

سوامی دیانند سرسوتی
لالہ منشی رام عرف سوامی
شردهانند
مہاشہ راجپال
چرن داس
نٹھورام
لالہ پالامل

- ⊙ Lala Hans Raj لاله ہنس راج
- ⊙ Pundit Gurudat پنڈت گورودت
- ⊙ Lala Lajpat Rai لاله لاجپت رائے
- ⊙ Dr. Ram Gopal ڈاکٹر رام گوپال
- ⊙ Chalchil Singh چلچل سنگھ
- ⊙ Leckhram لیکھرام
- ⊙ Master Atma Ram ماسٹر آتما رام
- ⊙ Pundit Karpa Lal پنڈت کرپالال
- ⊙ Lala Wazeer Chend لاله وزیر چند
- ⊙ Swami Darashnand Sirashti Badayuni سوامی درشناند سرشتی بدایونی
- ⊙ Ram Chandar رام چندر
- ⊙ Parmanad پرمانند
- ⊙ Gowalkar گوالکر
- ⊙ Jan Singh جن سنگھ
- ⊙ Kisho Ayepee کشور آپے
- ⊙ Lala Hardial لاله ہردیال
- ⊙ Pundit Seeta Ram پنڈت سیتا رام
- ⊙ Dr. Moojaye ڈاکٹر مونجے
- ⊙ Pundit Kali Charan پنڈت کالی چرن
- ⊙ Pundit Ram Chander پنڈت رام چرن
- ⊙ Dharam Bhakshiv Lakhvee دھرم بھکشو لکھوی
- ⊙ Bhola Nath Seen بھولانا تھ سین
- ⊙ Pandoong Weena Nath پاندوونگ وینا تھ
- ⊙ Pundit Shiam Lal پنڈت شیا م لال
- ⊙ Mudun Muhin Malviah مدن موہن مالویہ
- ⊙ Seta Dev سیٹہ دیو
- ⊙ Aarbandoo Ghosh آربند گھوش
- ⊙ Kheem Chander and so on. ① کھیم چند وغیرہ

In the whole history of the Indian subcontinent no one however has gone so low as the accursed Raj Pal in his book

① Rai Muhammad Kamal, Ghazi Ilmuddeen Shaheed, p.37

'Rangeela Rasool'. His defamatory remarks concerning the Holy Prophet's ﷺ private life were blasphemous to the extreme. He was killed and thus dispatched to Hell through the hands of Ghazi Ilmuddeen Shaheed رحمۃ اللہ علیہ.

The accursed Arya Samaj Leader Rajpal has further maligned the Messenger of Allah ﷺ with regard to his having contracted more than one marriage in a writing entitled 'Muhammad Biwaon Wala'. The effects of Raj Pal's impunity spread over the whole Indian subcontinent, thus letting loose a storm of blasphemous remarks concerning the Messenger of Allah ﷺ and the marriages contracted by him.

Influenced by this ill fated book, the editor of the monthly 'Gujarat' (Mumbai), Kinhayalal Manshi has in an editorial, used blasphemous words concerning the Messenger of Allah ﷺ. ①

Back in 1988 the international publishing house Penguin brought out accursed Salman Rushdie's novel 'Satanic Verses', in which that miserable wretch has used so unbecoming, vulgar language regarding the resting place of revelation ﷺ, the mere quoting of which tantamounts to infidelity. Non-Muslims circles have raised countless objections against the Holy Prophet's having contracted several marriages, but Rushdie has left all of them behind. He had not confined himself to mere criticism but he has crossed all limits by using such extremely uncouth, vulgar and obscene language regarding the Final Messenger of Allah ﷺ.

POLYGAMY.....AN ANALYTICAL AND COMPARATIVE STUDY

Before we shall proceed to examine the reasons and motives of the Holy Prophet's ﷺ having contracted more than one marriage, in order to remove certain doubts and objections it is necessary to analyse the subject of polygamy in a scientific, chronological manner. Polygamy is not an invention of Islam, and neither did the Messenger of Allah

① Zamindar 12 April 1926, further: Rai Muhammad Kamal, Ghazi Ilmuddeen Shaheed p.38

ﷺ, (as claimed by the critics) open the way to licentiousness and sensuality by permitting several marriages at a time. نعوذ بالله من ذلك

POLYGAMY AND THE ISLAMIC POINT OF VIEW A STUDY IN THE LIGHT OF FACTS AND FIGURES

Islam is the religion of 'Fitrah' and humanity. Its teachings are closest to, rather, they are just according to human nature. Therefore at times, due to certain social and economical circumstances, especially the male - female ratio according to which there are more women than men, contracting more than one marriage at a time is the most natural solution to the above dilemma.

Statistics seem to confirm the above proposition. The birth rate of male and female babies is almost equal, but the mortality rate of males exceeds that of females. This differentiation begins in childhood and continues throughout all subsequent stages.

According to the Encyclopedia Britannica (Edition 1984) the mortality rate of women, as compared to men, is in general lower at any given stage of life. Many times the number of females exceeds that of males due to certain socio-political circumstances, e.g. war. In times of war mostly men get killed, so far instance during the First World War (1914 - 1918) some eight million soldiers, mostly males, lost their lives, excluding the many civilians which were killed in that war.

During the Second World War (1938 - 1945) some 65 million people were either killed or severely handicapped, most of them males.

In the Iraq - Iran War (1979 - 1988) eighty - two thousand Iranian women lost their husbands, and in Iraq almost one hundred thousand women were widowed due to that war.

Besides this, the number of accidents has considerably increased in this age of modern industry and technology. According to the statistics, alone in 1967 occurred 1,715,000 fatal accidents, claiming mostly the lives of males. ^①

① Encyclopedia Britannica, Vol 16 p.137 (1984).

For more details concerning the male - female ratio in different parts of the world please refer to the Encyclopedia Britannica (1984).

The deaths of so many males in both World Wars, which resulted in a shortage of males and excess of females as well as laws rendering polygamy unlawful led to a surge of illicit sexual relations in the western countries. The gap between the number of males and females had widened so much that society as a whole could not remain immune against its effects. Many men choose to take themselves a 'mistress', thus extra - marital affairs reached epidemic proportions.

In Webster's Dictionary, 'mistress' has been defined as a woman who has sexual relations with a man, without being married to him.

How this epidemic of this kind of affairs has affected western society can be seen from the facts and figures given below.

THE RUIN OF THE FAMILY SYSTEM IN THE WESTERN WORLD AND DEARTH OF MORAL VALUES

According to authentic sources the number of illegitimate children in the West is higher than anywhere else in the world. The European commission released some in 1992 statistics according to which one third of the children born in Britain, are born out of wedlock, and in Iceland, more than half of the children born are born by unmarried women. According to the report of the commission the divorce rate of Britain is higher than that of other European countries.

In Greece two percent of the children born are illegitimate, and in Switzerland 6.1 percent children are born out of wedlock. In France illegitimate children make up about 30.1 percent of the total births. According to the report almost half of the children born in Northern Europe are born out of wedlock. In Sweden such children constitute 48.2 percent of the total birth rate and in Denmark 46.4 percent. In Britain the rate of marriage is lower as compared to that of other European countries only 68 out of 1000 couples decide to tie the nuptial

knot, while the rest prefers to stay together without getting married.^①

POLYGAMY - AN UNAVOIDABLE NECESSITY OF LIFE

Islam has permitted polygamy - a man marrying more than one woman at a time. The modern Western civilization and the non-Muslim world have, with regard to this permission, criticized Islam and the Messenger of Islam ﷺ for thus opening the doors to ignorance and licentiousness. But contemporary history and the eternal truth the religion of nature have sufficiently proven that this principle of Islam is in perfect congruence with human nature. Statistics taken from all over the world clearly state that the number of females exceeds that of males, a fact which corroborate the Islamic laws permitting a man to marry more than one woman at a time. Abolishing laws permitting polygamy means nothing else but opening the gate to illicit sexual relations, homosexuality and illegitimate marriages.

SOME FACTS AND FIGURES REGARDING THE MALE - FEMALE RATIO IN DIFFERENT PARTS OF THE WORLD - AN ANALYSIS

In the Encyclopedia Britannica are given some interesting statistics revealing a considerable discrepancy in the male - female ratio in many parts of the world, especially in the West.

Below are given some figures:

Name of country	Population of males in percent	Population of females in percent
Australia	47.07%	52.93%
America	48.58%	51.42%
Germany	48.02%	51.98%
Russia	46.59%	53.01%
France	48.99%	51.01%
Switzerland	48.67%	51.33%
Italy	48.89%	51.11%

① Taken from daily Jang, Karachi 26.6.1992

Spain	48.94%	51.06%
Poland	48.61%	51.39%
Burma	48.81%	51.19%

According to the United Nations demographic Almanac (1959), several decades before now, in the modern western world more children are born out of wedlock rather than within. According to the Demographic Almanac the ratio of illegitimate children in these countries was 60 percent. In some countries, Panama for example, three out of four children were born to parents who neither had solemnized a marriage before a priest nor registered a civil marriage, which means that 75 per cent of children born in the named country were illegitimate. The highest number of illegitimate children were thus born in Latin America. The compiler of the almanac themselves gave the answer to this phenomena, that since in Muslim countries the custom of polygamy exists, hardly any child is born out of wedlock. The principles of polygamy has saved Muslim countries from this tempest of modern times.^①

RELIGIONS OF THE WORLD AND POLYGAMY

Different religions of the world and their respective historical and legal texts provide ample evidence that polygamy was a well - established custom in different cultures already long before the advent of Islam. The French research scholar, Gustave Le Bon writes in his work 'Civilization De Arabs' the following regarding polygamy:

'European historians consider polygamy to be the corner stone of the Islamic edifice and hold it to be the major cause for the spreading of the Islamic faith.'

He then continues:

'The custom of polygamy however is different from Islam, because it already existed long before the coming of Allah's Messenger ﷺ and was practiced in all oriental cultures such as the Jews, the Persians, the Arabs and so on. So if any of these nations submitted itself to Islam it did not receive any particular benefit regarding this point.'^②

① Hindostan Times, 12 September 1960

② Dr. Ggustave Le Bon 'Tamaddan-e-Arab' p.370-1

The Arab writer Ahmad Abdul Azeez Al Haseen states:

كان التعدد معروفاً عند قدماء المصريين والفرس والاشوريين
والبابليين والهندوس كما عرف الروس والجرمان وعمل به بعض
ملوك اليونان كما عرفته الديانة اليهودية ❶

POLYGAMY IN MANKIND'S ANCIENT CULTURES AND CIVILIZATIONS

Polygamy was commonly practiced among the old Egyptians, Persians, Assyrians, Babylonians and Indians and it was nothing foreign to German and Russian cultures. Similarly some greek rulers had married more than one woman. In Judasim, too, existed the custom of polygamy.

Dr. Mustafa Sabace writes the following concerning polygamy in ancient cultures and civilizations:

'In the old Chinese society, according to the law of Lai Qi, a man was permitted to marry upto one hundred thirty women, and some Chinese rulers are reported to have had thirty thousand wives.' ❷

POLYGAMY IN THE AGE OF IGNORANCE

It is a historical and undeniable fact that in the Arab society in which the Hazrat Muhammad ﷺ was raised as Prophet, that in this extremely ignorant Arab society there was no restriction regarding marriages or polygamy. With the advent of the Holy Prophet ﷺ however, polygamy was made dependent on the condition of 'justice' and the number of wives was restricted to four; that means man is permitted to marry at most four women provided he treats them justly, and if there is doubt regarding his being able to treat his wives justly and equitably then he is urged to content himself with only one wife. Arab historians have by presenting of an extremely detailed historical study, disclosed the realities of this subject matter, facts which even non-Muslim thinkers and biographers of the Holy Prophet ﷺ are forced to admit. R.V.C. Bodley for

❶ Ahmad Abdul Azeez Al Haseen, Al Maraatal Muslims p.186

❷ Mustafa Sabace, Al maraah baynal Fiqh wal Qanoon, p.71

instance, writers:

'Some western thinkers have conjured all kinds of absurdities concerning the Holy Wives of Allah's Final Messenger ﷺ, but if we have a look at the history of the Arabs then we come to know that before the advent of Islam there was no restriction whatsoever regarding polygamy. Further, the husband was not obliged to treat his wives equally and with justice. It is merely the gift of Islam that - if need arises and under certain conditions - it is permissible for a man to contract up to four marriages. Along with that, a man is obliged to treat his wives equally, and if there is some doubt regarding his ability to do so, then he must content himself with only one woman.' ❶

The renowned Arab scholar Jawwad Ali writes the following regarding polygamy in pre-Islamic Arabia:

و من حق الرجل في الجاهلية ان يتزوج ما يشاء من النساء من غير
تحديد ولا حصر اذ لم تحدد شرائعهم للرجال عدد ما يتزوجونه
من نسائهم فلما جاء الاسلام، حدد العدد و جوز للرجل ان تكون له
اربع زوجات في وقت واحد، بشرط العدالة بينهما، فان خاف
الزوج ان لا يعدل بينهما فواحدة.

و يذكر اهل الاخبار ان اهل الهرم اول من اتخذ الصرائر، والصرائر
زوجات الرجل الواحد، وكل منها ضرة للآخرى.

والغاية الاولى من الزواج هي النسل لذلك قالت العرب، من لا يلد،
لا ولد و كرهت العاقر و عددها شوما اذ كان الرجل يابى البقاء مع
امراة لا تلد. لذلك كان يطلقها في الغالب، لانتفاء الفائدة منها مع
انفاقه عليها، و عند هم ان المرأة القبيحة الولود، خير من الحسنة
العاقر و ان سوداء الولوداً خير من حسنة عاقر و ليست هذه العادة
من عادات العرب و حدهم، و لكن يشاركهم فيها اكثر الشعوب
الآخرى ❷

❶ R.V.C. Bodly 'Muhammad Messenger of Allah (Retranslated from Urdu).

❷ Dr. Jawad Ali, Al-Mufasil fi Tarikul Arab Qablal Islam, p-633-4.

In pre-Islamic Arabia it was thought to be a man's a right of men to marry as many women as they liked, without any restriction, because according to their customs and traditions men were not in no way obliged to abide by any law or rule as far as their marrying women was concerned. However, Islam brought about certain changes in that system. It restricted the number of wives a man could have at a time to four and that only under the condition of his treating them fairly and equitably. So if the husband had any doubt concerning his ability to treat his wives equally, then he ought to content himself with only one wife.

According to some, the custom of 'Dharaair' 'derived from 'Dharar' meaning harm and injury', was first adopted by the residents of Makkah. 'Dharaair' stands for several wives of one man, because such women are a cause of harm and injury for each other.

According to them the main purpose of marriage was the propagation of human race. They used to say 'Someone who has got no offspring is as though he was never born himself.' They looked down upon a barren childless woman as evil and accursed. Under such conditions a man disliked to live with women who had no children.

Often they divorced women for this very reason, that in spite of their spending on them they could not get any benefit from them. They thought that an ugly woman who gives birth to children is much better than a barren beauty. Polygamy was not only a custom of the Arabs, rather it was common among many other nations, too.

The Arab writer Abdul Azeez Al Haseen states the following concerning polygamy in pre - Islamic Arabia and the permissibility thereof in Islam:

كان العرب قبل الاسلام يمارسون تعدد الزوجات من غير تقييد، و لما جاء الاسلام اباح تعدد الزوجات و لم يحرمه تحريمًا مطلقًا بل قيده بالعدل الذي تقتضيه مصلحة النسل و هو ان لا يتجاوز اربعًا بشرط القدرة عليهن - والعدل بين الزوجات شرط لمنع ظلم النساء و ان اباحة تعدد الزوجات لم يكن القصد من ذلك ارواء الغرائز الجنسية و حب الشهوات كما يدعى المستشرقون و تلاميذهم من ابناء المسلمين الذي تغذوا بفكرهم و آرائهم و جمعيات النهضة

النسائية التي تغذيها المحافل الماسونية بل القصد منه اكثار عدد المسلمين ①

In the Days of ignorance, the Arabs practiced polygamy without any restriction. After the advent of Islam, polygamy was, though not declared absolutely unlawful, made dependent on the condition of equitability and justice, thus providing means of preserving the human race. Polygamy was declared as permissible within certain limits, namely that a man - even though has financial position and physical strength may allow him - must not marry more than four women at a time. In order to ensure that none of those women is oppressed, equitability and justice were made the basic conditions for polygamy. The purpose of permitting polygamy in Islam is not spreading of sensuality and licentiousness as proposed by orientalist who seem to have their views corroborated by Muslims who think on these lines as well as the organistaions claiming to represent the rights of women. As a matter of fact, the real purpose of polygamy is to unite the Muslims and to increase their numbers.

John Davenport writes the following in his book 'An Apology for Muhammad and the Koran', which is a serious attempt of refuting all the baseless objections made by western writers:

'Islam has declared polygamy to be permissible under the condition of treating ones wives justly and equitably. Polygamy in no way an obligation. Westerners shirk the concept of co wives, but this is not the case in a house where people follow the principles of justice so nothing objectionable could have happened in the house of Allah's Messenger ﷺ. In Islam it is permissible to keep up to four wives at a time provided one theats them fairly. The Messenger of Islam ﷺ has, for the sake of certain benefits contracted a number of marriages, all of which were divinely sanctioned. It is nothing but bias and prejudice to claim that these marriages were contracted only because he succumbed to the charms of those ladies.'

Davenport further writes:

'The western society fears polygamy without any reason. Nai

① Ahmad Abdul Azeez al Haseen, Al Mara'atul Muslimah Imamut - Tahdiyat, p.191

Bahr has written in his travelogue that Muslim women, inspite of living in a atmosphere of polygamistic atmosphere are far more satisfied and contented than their European counter parts.

According to Davenport polygamy does not kill love. It does not have drawbacks only but many positive aspects, too. Islam's permitting polygamy under the condition of justice and equitability is in perfect accordance with the needs of human nature.^①

THE CONCEPT OF POLYGAMY BEFORE THE ADVENT OF ISLAM - AN ANALYSIS

The Arab author Abdul Azeez Al Haseen writes the following while discussing the subject of polygamy in pre-Islamic Arabia:

كان التعدد منتشرًا في الجاهلية بين قبائل العرب، وكانوا يتفاخرون بهذا التعدد و كانت النساء تُساق سوقًا للعذاب والاضطهاد والعدل قد فقد بينهما - فقد أسلم غيلان بن سلمة وعنده عشر نسوة في الجاهلية وفي رواية ثمانى نسوة و اسلمن معه - فقال رسول الله ﷺ "اختر منهن اربعاً" -

و اسلم الحارث بن قيس وعنده ثمانى نسوة -

و عن عمير الأسدي قال: اسلمتُ و عندي ثمانى نسوة فذكرت للنبي ﷺ فقال: اختر منهن اربعاً -

و في موطأ مالك: ان رسول الله ﷺ قال لرجل من ثقيف اسلم وعنده عشر نسوة حين اسلم الثقيفى: امسك منهن اربعاً و فارق سائرهن - و عن عيسى بن الحارث قال: اسلمت و عندي ثمانى نسوة، فاتيت النبي ﷺ فذكرت له ذلك فقال: "اختر منهن اربعاً" ②

'In the Days of ignorance, the custom of polygamy was very common among the Arab tribes. Men would pride themselves in having more than one wife and thus, by

① Adapted from: John Davenport. An Apology for Muhammad and the Kuran.

② Ahmad Abdul Azeez Al Haseen, Al Maraatul Imamut-Tahdiyat p.191-2.

contracting marriages without any restriction, they put women into great distress, especially as there existed no concept of treating one's wives justly and equitably.

Ghailan bin Salmah had during the Days of ignorance, married ten and according to some narrations eight - women. When he embraced Islam, all of his wives embraced Islam too. So the Messenger of Allah ﷺ told him,

'Choose four out of them.' Further, Aslam bin Harith bin Qais had eight wives at the time he accepted Islam.

Hazrat Umair Aslami ؓ narrates: I had eight wives at the time I accepted Islam. I mentioned this to the Messenger of Allah ﷺ who told me, 'You can keep any four out of them'. In the Muwatta of Imam Malik is mentioned that when a person of the tribe of Banu Thaqeef who had ten wives accepted Islam, he was told by the Messenger of Allah ﷺ: 'Keep four of them and leave the rest.'

Hazrat Easa bin Harith narrates that when he embraced Islam he had eight wives. Once he presented himself to the Messenger of Allah ﷺ and mentioned this to him. The Messenger of Allah ﷺ then told him: 'Choose four out of them.'

NATIONS OF THE WORLD AND POLYGAMY

In the Encyclopedia Britannica is stated that according to a report of the well - renowned anthropologist, George Murdock in 415 out of 554 peoples of the world the custom of polygamy is found.^① In another report of George Murdock is mentioned that out of 250 cultures or societies 193 practice polygamy.^②

The history of the world's religions as well as their relevant sacred scriptures bear witness to the fact that polygamy has been considered as permissible and therefore put into practice by followers of all religions, regardless whether these religions were divinely inspired or not. Ascribing polygamy only to Islam or the Messenger of Islam ﷺ and to raise objections against the pure motives of Islam and the Holy Prophet ﷺ means to deny the facts.

① Encyclopedia Britannica 1983 Vol. 7 p. 155

② ibid

Bahr has written in his travelogue that Muslim women, inspite of living in a atmosphere of polygamistic atmosphere are far more satisfied and contented than their European counter parts.

According to Davenport polygamy does not kill love. It does not have drawbacks only but many positive aspects, too. Islam's permitting polygamy under the condition of justice and equitability is in perfect accordance with the needs of human nature.^①

THE CONCEPT OF POLYGAMY BEFORE THE ADVENT OF ISLAM - AN ANALYSIS

The Arab author Abdul Azeez Al Haseen writes the following while discussing the subject of polygamy in pre-Islamic Arabia:

كان التعدد منتشرًا في الجاهلية بين قبائل العرب، وكانوا يتفاخرون بهذا التعدد و كانت النساء تُساق سوقًا للعذاب والاضطهاد والعدل قد فقد بينهنّ - فقد أسلم غيلان بن سلمة وعنده عشر نسوة في الجاهلية وفي رواية ثمانى نسوة و اسلمن معه - فقال رسول الله ﷺ "اختر منهنّ اربعاً" -

و اسلم الحارث بن قيس وعنده ثمانى نسوة -
و عن عمير الأسدي قال: اسلمتُ و عندي ثمانى نسوة فذكرت للنبي ﷺ فقال: اختر منهنّ اربعاً -

و في موطأ مالك: ان رسول الله ﷺ قال لرجل من ثقيف اسلم وعنده عشر نسوة حين اسلم الثقيفى: امسك منهنّ اربعاً و فارق سائرهن -
و عن عيسى بن الحارث قال: اسلمت و عندي ثمانى نسوة، فاتيت النبي ﷺ فذكرت له ذلك فقال: "اختر منهنّ اربعاً"^②

'In the Days of ignorance, the custom of polygamy was very common among the Arab tribes. Men would pride themselves in having more than one wife and thus, by

① Adapted from: John Davenport. An Apology for Muhammad and the Kuran.

② Ahmad Abdul Azeez Al Haseen, Al Maraatal Imamut-Tahdiyat p.191-2.

contracting marriages without any restriction, they put women into great distress, especially as there existed no concept of treating one's wives justly and equitably.

Ghailan bin Salmah had during the Days of ignorance, married ten and according to some narrations eight - women. When he embraced Islam, all of his wives embraced Islam too. So the Messenger of Allah ﷺ told him,

'Choose four out of them.' Further, Aslam bin Harith bin Qais had eight wives at the time he accepted Islam.

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THE CONCEPT OF POLYGAMY IN INSPIRED AND NON - INSPIRED RELIGIONS

It is a well-established fact that polygamy existed and was put in practice already centuries before the advent of Islam. This custom not only existed in every society rather it had at times adopted extremely perverted forms. Some pre - Islamic forms of Polygamy not only deprived the family of its quietude and peace, but the whole society. One man had countless wives and a woman could have innumerable husbands. Neither did one have to abide by any law to contract a marriage nor was there any rule or regulation to strengthen the social institution of marriage. No religion preceeding Islam has done anything to abolish those abysmal practices. Hinduism is an ancient religion, but the condition of this religion is such that five of its heroes brother, the Pandu brothers, were husbands of one and the same woman.

Judaism and Christianity are counted among the inspired religions. Their divines witnessed those most perverted forms of multiple marriages, but no one said even a single word against these customs. George Sal informs us that some Jewish scholars, after mutual consultation, had limited the number of wives a man could have to four, but there was nothing in their religious legal code to enforce that restriction.

According to Christians the only reliable legal code was the one which had been revealed to Hazrat Musa ﷺ. As far as the New Testament which was revealed to Hazrat Eesa ﷺ is concerned, no Christian can claim that in it there has ever existed any clause prohibiting polygamy.^①

The Arab writer Zakariya Hashim Zakaria writes in this regard;

قَدْ عَرَفْنَا أَنَّ تَعَدُّدَ الزَّوْجَاتِ مُبَاحٌ فِي الشَّرَائِعِ كُلِّهَا مِنْ إِبْرَاهِيمَ إِلَى
مُوسَى وَإِنِّي لَا أَظُنُّ أَنَّ الْإِنْجِيلَ الَّذِي أُنْزِلَ إِلَى عِيسَى حَرَّمَهُ وَلَكِنَّ
الْمُفْسِدِينَ قَدْ فَهَمُوا مِنْ شَرَائِطِ الْجَمْعِ بَيْنَ الزَّوْجَاتِ مَا سَاعَدَهُمْ

① Peer Karam Shah Al-Azhari, Zaun-Nabi ﷺ 7/441.

عَلَى فَهْمِ الْمَنَعِ فَحَرَّفُوا هَذَا التَّحْرِيفَ -

'We know that in all the Divinely sanctioned Holy Laws (Shariat) from Hazrat Ibraheem ﷺ up to Hazrat Musa ﷺ it was permissible for a man to have more than one wife, And I do not think there was any clause prohibiting polygamy in the scripture which was sent down to Hazrat Eesa ﷺ, but some wicked people misinterpreted the conditions laid down for keeping more than one wife as prohibition of polygamy and therefore deliberately altered the text of the New Testament.

The fact that some French rulers kept more than one woman at a time in their wedlock and inspite of this were honoured and respected by the clergy is sufficient to prove that in Christianity it was permissible to keep more than one wife. From this discussion it becomes clear that already before Islam the custom of polygamy existed and that there was nothing to limit or regulate multiple marriages. Only Islam had the unique honour of having abolished all forms of multiple marriages which might deprive an individual or a society of its quietude and peace or due to which a child's descendancy can not be fully ascertained, or which are likely to cause the every objectives of marriage to be lost.^①

HINDUISM AND POLYGAMY

Out of the non-inspired religions Hinduism is the most well-known and notable one. Its treasure of religious and history seem to acknowledge that polygamy has ever since been an integral part of Hinduism. Not only has polygamy been declared as permissible in the Hindu Dharam, but even today more Hindus than Muslims have got more than one spouse. This has also been acknowledged by Dr. A. S. Altekar, author of, 'The Position of Women in Hindu Civilization' who writes:

'There are definitely more references to polygamy in the Vedic literature.'^②

He then continues:

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HEROES OF HINDUISM AND POLYGAMY

Below is given an index of highly respected religious and historical personalities of Hinduism, who not only permitted polygamy, but also practiced it themselves.

The followers of Hinduism consider Ram Chanderjee to be their god. Therefore it deserves special mention that his father also had several wives.

1. Pat Rani Koshlia mother of Ram Chanderjee
2. Rani Samitra mother of Lachman Jee
3. Rani Kekni mother of Bharat Jee

Sri Krishna jee had several hundred wives and Raja Pandu, the legendary founder of the Pandu dynasty had two wives:

1. Kinti mother of Yed Bishtro Bheem Seen Warjan
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'There was no law to prohibit polygamy, so far that a verdict was given by Rabbi Gershom to the effect that a man can marry as many wives as he can support. We have been told that Digeon had seventy wives and we know the names of at least seven of the wives of Hazrat Dawood ﷺ. In the Jewish history Hazrat Sulaiman ﷺ is known to have had the greatest Haram.'^①

In Horper's Bible Dictionary is written:

'Polygamy was permissible in the time of the Old Testament and the Torah did not prohibit it either. Having a number of concubines, slave girls and wives was nothing extra ordinary. Hazrat Ibraheem ﷺ, Hazrat Yaqoob ﷺ, Hazrat Yusuf ﷺ, all had more than one wife. Kings had many wives. Hazrat Dawood and Hazrat Sulaiman ﷺ for instance contracted marriages for the sake of political stability.'^②

The list of references of the Torah given below furnishes ample proof for the permissibility of polygamy in Judaism:

Chapter Name	Chapter #	Vers #
Genesis	16	3-4
—//—	25	35
—//—	35	23,26
Numbers	18	18
Deuteronomy	21	15
Judges	8	30
Samuel I	1	1,2,3
—//—	25	42,43
Samul II	3,5	12
—//—	11	27
—//—	12	8
Kings I	1	1-4
—//—	11	1-3

① book mentioned above p.94 (adopted).

② Horper's Bible Dictionary p.421 (adapted)

Chronicles I	3	1-9
—//—	14	3
Chronicles II	11	21
—//—	13	21
—//—	24	2-3

Father Fox writes in his book, 'Ghaltion ki Islah' (American Mission Press, Lucknow) the following:

'As far as polygamy is concerned, we unhesitatingly admit that this custom indeed was prevalent among the Children of Israeel, and that the Almighty never forbade it, rather He gave glad tidings to those who adopted this custom that they shall witness blessings and goodness.' (p.206-7)^①

HAZRAT MOOSA ﷺ AND POLYGAMY

The Prophets sent to the Children of Israeel practiced polygamy. Hazrat Moosa ﷺ for instance had four wives:

- 1 Safoora (exodus 2\13)
- 2 Jasheer
- 3 Qaini (Judges 1\16)
- 4 Habbab (Judges 4\16)

God permitted Hazrat Moosa ﷺ as many wife as his heart desired. This is learnt from the following quotation:

'When the Lord gives you victory in battle and you take prisoners you may see among them a beautiful woman that you like and want to marry. Take her to her home where she will shave her head, cut her fingernails etc. and change her clothes. She is to stay in your home and mourn for her parents for one month; after that you may marry her.'

(Denteronomy 2\10-13)

CHRISTIANITY AND POLYGAMY

Polygamy was a widespread custom at the time the Bible was revealed. It was not simply tolerated, rather never any kind of criticism or objections were voiced against it. This is the reason why the topic had not been discussed in the Gospels. Polygamy was considered to be something absolutely correct and natural. There is neither any prohibition of polygamy nor

① Ghulam Rasool chandhery, Islam aur Mazahibul Alam, p.392

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—//—	25	42,43
Samul II	3,5	12
—//—	11	27
—//—	12	8
Kings I	1	1-4
—//—	11	1-3

① book mentioned above p.94 (adopted).

② Horper's Bible Dictionary p.421 (adapted)

Chronicles I	3	1-9
—//—	14	3
Chronicles II	11	21
—//—	13	21
—//—	24	2-3

Father Fox writes in his book, 'Ghaltion ki Islah' (American Mission Press, Lucknow) the following:

'As far as polygamy is concerned, we unhesitatingly admit that this custom indeed was prevalent among the Children of Israeel, and that the Almighty never forbade it, rather He gave glad tidings to those who adopted this custom that they shall witness blessings and goodness.' (p.206-7)^①

HAZRAT MOOSA ﷺ AND POLYGAMY

The Prophets sent to the Children of Israeel practiced polygamy. Hazrat Moosa ﷺ for instance had four wives:

- 1 Safoora (exodus 2\13)
- 2 Jasheer
- 3 Qaini (Judges 1\16)
- 4 Habbab (Judges 4\16)

God permitted Hazrat Moosa ﷺ as many wife as his heart desired. This is learnt from the following quotation:

'When the Lord gives you victory in battle and you take prisoners you may see among them a beautiful woman that you like and want to marry. Take her to her home where she will shave her head, cut her fingernails etc. and change her clothes. She is to stay in your home and mourn for her parents for one month; after that you may marry her.'

(Denteronomy 2\10-13)

CHRISTIANITY AND POLYGAMY

Polygamy was a widespread custom at the time the Bible was revealed. It was not simply tolerated, rather never any kind of criticism or objections were voiced against it. This is the reason why the topic had not been discussed in the Gospels. Polygamy was considered to be something absolutely correct and natural. There is neither any prohibition of polygamy nor

① Ghulam Rasool chandhery, Islam aur Mazahibul Alam, p.392

any restrictions to it in the Gospels.

In the Gospel is found a parable of ten virgins who went to meet their groom (many exegesis of the Bible state that this groom is Jashua). The gist of the story is that ten women went to their wedding with one man, five of the girls left the place due to some folly while the other five kept waiting for the groom to come. So when the groom finally arrived he married the latter five whereas the former five were not even admitted to the feast. (Compare from Gospel of Matthew 25:1-13)

It is obvious that Hazrat Eesa ﷺ would never have given that parable had the idea of polygamy been repugnant to him.

For several centuries there was no difference among the Christian clergies with regard to polygamy and a considerable number of Christian kings and rulers had more than one wife without any Christian theologian ever objecting. Charlesmagne had two wives in his wedlock at the same time and besides that he had a number of concubines as well.

According to Westermarck a number of Christian sects advocated polygamy with great fervour. In 1531 one group preached that some one desirous of becoming a true Christian needs to have many wives. Another group made polygamy compulsory, under certain social circumstances so that thereby the goodness of this world and the Hereafter may be achieved. ❶

THE FORMER PROPHETS AND POLYGAMY

All three inspired religions are agreed upon the sanctity and greatness of the former Prophets and historical events bear witness to the permissibility of practicing polygamy. There is nothing to prove that any of the former Prophets were themselves polygamous. There is well-furnished proof that Hazrat Ibraheem ﷺ had more than one wife. His rank is undisputed by Jews, Christians and Muslims. All of them consider him to be their spiritual preceptor. The origins of all three inspired religions are united in his person. Two of his

❶ Adopted from Westermarck: 'The Future of Marriage in the Western Civilization' p-173

wives are well known, Hazrat Sarah who bore him Hazrat Ishaq ﷺ and Hazrat Hajrah who bore him Hazrat Ismaeel ﷺ, the former being the forefather of the Israelites, the latter being the forefather of the Arabs.

1. Sayyida Hajrah mother of Hazrat Ismaeel ﷺ (Gensesis 16,4)
2. Sayyida Sarah mother of Hazrat Ishaq ﷺ (Gensesis 16,4)
3. Sayyida Qatoorah mother of Zimran (Gensesis 25,1)

The following of Hazrat Yaqoob's ﷺ wives are mentioned in the Bible:

1. Leah mother of Reuben, Judah (Gensesis 29,23)
2. Zilpah mother of Gad, Asher (Gensesis 30,9)
3. Rachel mother of Hazrat Yousuf ﷺ, Bin Yameen (Gensesis 29,28)
4. Bilhah mother of Dan, Naphtal (Gensesis 30,9)

Four of Hazrat Moosa's ﷺ wives are mentioned by name:

1. Safoorah mother of Gershom
2. Jasheer
3. Daughter of Qaini
4. Daughter of Habbab

Hazrat Dawood ﷺ is reported to have been married to these ladies:

1. Akhno'am mother of Amnon (Samuel I, 26/23)
2. Abigail mother of Kilyab
3. Michal daughter of Sadah Shah Israel (Samuel I, 18/27)
4. Maacah mother of Aslom (Samuel II, 8/___)
5. Haggith mother of Absalam, Adoniyah
6. Abital mother of Suqtiah
7. Ejlaah mother of Ter'aam

8. Bath Sheba daughter of Abi'aam, mother of Hazrat Sulaiman ؑ (Samuel II, 11/26-30)
9. Abishag (Samuel II)
10. Ten wives and concubines who are not mentioned by name (Samuel II 20/30 and 5/13)

Hazrat Sulaiman ؑ had the most wives out of the former Prophets. He is reported to have had 700 wives and 300 concubines (Kings 11/37). His oldest son Rehoboam had 18 wives and 60 concubines. (Chronicles 11/21)

THE HOLY PROPHET ﷺ AND POLYGAMY OUTCOME OF THE ABOVE DISCUSSION

In the light of the above mentioned facts, it becomes clear that the former Prophets not only permitted polygamy, but also practiced it themselves. All three inspired religions, i.e. Judasim, Christianity and Islam are agreed on the integrity and holiness of the Prophets mentioned above and no one professing faith would ever dare to utter anything blasphemous about those men of God, nor would he tolerate anyone else to do so.

If polygamy was a means of chastity, piety and purity for the former Prophets then with what justification do non-Muslim circles, esp. Jews and Christians accuse the noblest and purest of all Prophets, the Prophet of mercy, the Prophet endowed with a tremendous character ﷺ to have been obsessed by lust and passion (نعوذ بالله).

To agree on one hand that polygamy was an act of piety for the former Prophets and on the other hand to hurl abuses at the seal of Prophethood ﷺ because of this very act of piety is not only a contradiction in terms, rather it is gross injustice. If polygamy is supposed to stand for passion and lust, then نعوذ بالله not only the Messenger of Islam ﷺ but also all the others who permitted and practiced polygamy would be victims of their sensual desires. (نعوذ بالله) Further, not only the Prophets of all inspired religions but also the founders of all non-inspired religions in the sacred texts of which proof for the permissibility of polygamy is found, would fall into the

category of sexually unsatiable sensualists and standard beares of lust and passion. (نعوذ بالله) Mankind has practiced polygamy ever since, and references to this custom which are found in inspired as well as non-inspired religions have been discussed already at length. Polygamy had never any negative impact on man's standing in society. Similar is the case of Allah's Final Messenger ﷺ. If we have a closer look at his pure life we come to the conclusion that not a single of his marriages was contracted for the sake of gratifying sensual desires, rather the causes underlying those marriages are too noble to be comprehended by orientalists. Before discussing in detail the Holy Prophet's ﷺ multiple marriages one must keep in mind the following important points:

1. The Messenger of Allah ﷺ remained unmarried up to the age of twenty-five.
2. Due to his noble descendancy, remarkable beauty and vigour there was no dearth of women desirous of getting married to him.
3. He had spent his youth in an environment of licentiousness and sexual permissiveness, but yet no one dared to challenge his honour and integrity.
4. He married first at the age of twenty-five. His first wife was fifteen years his senior. At the time of their marriage she was forty years of age, and widowed twice.
5. For twenty-five years of his life the Noble Messenger ﷺ contended himself with this one lady, until he was fifty years of age and his honourable wife was sixty-five years old. As long as she was alive he did not contract any other marriage.
6. After his first wife had passed away the Messenger of Allah ﷺ married another elderly widow.
7. Except for Hazrat Aisha Siddiqa رضى الله عنها all of his wives were either widows or divorcees, inspite of his exhorting his followers to marry maidens. In one tradition is mentioned that once the Messenger of Allah ﷺ noticed traces of perfume on Hazrat Jabir bin Abdullah ؑ who

seemed to be in a very happy mood. So the Messenger of Allah ﷺ enquired:

هَلْ تَزَوَّجْتَ؟ قَالَ: نَعَمْ قَالَ: بَكَرًا أَمْ ثَيِّبًا قَالَ: بَلْ ثَيِّبًا فَقَالَ لَهُ صَلَوَاتُ اللَّهِ عَلَيْهِ: فَهَلَا بَكَرًا تُلَاعِبُهَا تُلَاعِبُكَ وَتُضَاحِكُهَا وَتُضَاحِكُكَ

'Did you get married? He replied, 'Yes'. Then the Messenger of Allah ﷺ asked: 'A maiden or a matron?' He answered 'I married a matron, oh Messenger of Allah ﷺ!' The Holy Prophet ﷺ then said to him: 'You should have married a maiden, who would play with you and you with her and whom you could make laugh and who would make you laugh.'

8. In spite of his having contacted several marriages the Holy Prophet ﷺ had said:

مَا لِي فِي النِّسَاءِ مِنْ حَاجَةٍ

'I do not have any desire for women.'^①

9. Most of the Holy Prophet's ﷺ marriages were contracted between his fifty-fifty and fifty-ninth year of life. A person who merely counts the number of wives whom the Holy Prophet ﷺ had in his wedlock, without keeping the above facts in view, and comes to a hasty conclusion regarding the Holy Prophet's ﷺ character can such a person be called an impartial investigator and equitable scholar? No way! A person who remained single for twenty-five years of his life and then contended himself with a single wife, a mature lady for another twenty-five years, and who throughout this long period never ever considered contracting any other marriage, no to speak about committing any act of indiscretion, is it indeed possible that such a person, at the age of fifty-five years, is all of a sudden turning into a sensualist overcome by passion and carnal desire which can not be satisfied even by several women. A person who is the slave of his passion, who yields tremendous power and authority, at whose beck and call there are thousands of devoted

followers willing to lay down their lives for their leader, whose people consider it an honour to establish marital relation with him, who could easily have married the most beautiful and charming maidens, what would such a person do? Would he marry those lovely maidens or would he choose elderly widows instead? For sure such a person would marry the former, not even remotely considering a marriage with the latter. The historical facts concerning the Holy Prophet's ﷺ blessed life are right in front of us. When discussing his marital life, two things in particular need to be kept in mind, that he contracted several marriages after his fifty-fifth year of life, after having passed the prime of his youth.

Further, one needs to remember that the Messenger of Allah ﷺ without being compelled to do so willingly and with a happy heart had, with one exception, married only widowed ladies.

Another point should be considered too. A sensualist becomes a toy in the hands of women, he does everything to fulfil each and every of his wives desires, whether these are of a lawful or unlawful nature. But the Messenger of Allah ﷺ even after the whole of Madinah lay at his feet and even though he could have lived like a king, preferred to live a life of simplicity, poverty and austerity. His wives, unlike ladies of a royal household, were not pampered and spoilt, they did not live in a world of comfort and superfluous luxuries. Rather the opposite, once when the Holy wives رضى الله عنهن asked for an increase in their allowance, the Messenger of Allah ﷺ with leave from his Lord, reprimanded them and told them quite clearly that if you desire the worldly life and all its glamour, then you will have to give up the companionship of Allah's Messenger ﷺ, and if you prefer to stay with him, then you will have to remain patient, grateful and content with whatever you get. The decision is up to you, so choose between this fleeting worldly life with all its glitter and glamour and the Messenger of your Lord and Creator ﷺ. The Holy Wives preferred to remain in the wedlock of Allah's Apostle ﷺ, thus

① Peer Karam Shah Ziaun-Nabi ﷺ 7/476

happily sacrificing the luxuries and comforts of this world.

The fact that the Holy Wives رضى الله عنهن when given this option, preferred austerily and poverty over comfort and luxury, that they preferred to stay with their angust husband, the Final Messenger of Allah ﷺ is more than sufficient to prove that his relation with his wives was not based on mere sensual desires, rather it was founded on so noble objectives for the attainment of which one is prepared to give up everything. Besides this, there are countless instances in the concisely yet comprehensive marital life of the Holy Prophet ﷺ which clearly show that he did not keep several women in his wedlock merely for the gratification of any sensual desires but that there must have been another cause a very noble and sublime cause for which he contracted those marriages.^①

Qazi Muhammad Sulaiman Mansoorpuri a well-known biographer of Allah's Apostle ﷺ writes with reference to the Holy Prophet's ﷺ marital life, his plural marriages and the various causes and benefits thereof:

'Let us have a look at the Holy Prophet's ﷺ blessed life, out of the sixty-three years he spent amongst us he remained for the first twenty-five years a bachelor. Such a saintly person who has lived for twenty-five years, throughout the prime of his youth, a life of piety and abstemiousness, and whose handsome looks had made the noblest of ladies desirous of becoming his wife, and yet for a quarter century nothing could move him to give up his solitary life, are not the high aspirations of such a person clearly established? Such a hollowed being who has lived from his twenty-fifth year of life up to the age of fifty with a woman who was fifteen years senior to him, who was married twice before and who had already several children from her former husbands, and yet the Holy Prophet ﷺ love and affection for her was not diminished even by an iota, rather even after her demise he always fondly cherished her memory, can one say about such a person that he married for the same reasons for which worshippers of feminine charms and beauty marry?

There were five years in the Holy Prophet's ﷺ life, from his fifty-fifth to his fifty-ninth year of life, in which he contracted

① ibid, 7/477-8

one marriage after the other. Therefore it seems appropriate to investigate the reasons underlying his course of action after the fifty-fifth year of his blessed life, especially since there is a tradition according to which the Messenger of Allah ﷺ has clearly stated:

مالى فى النساء من حاجة

'I have got no desire for women.'

If one ponders about this matter then one comes to the conclusion that whatever marriage the Messenger of Allah ﷺ had contracted, he had done so in order to make his people reap the countless worldly and religious benefits thereof, and in the days of yore, in a country like Arabia, this was not possible without contracting these marriages.^①

① Qazi Muhammad Sulaiman Mansoorpuri Rahmatul-lil-Alameen 2/143

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT KHADEEJA رضى الله عنها

Her name was Khadeeja her patronym was Um Hind and her honorary appellation was Tahira. Her ancestry runs as follows: Khadeeja daughter of Khuwailid son of Asad son of Abdul Uzza son of Qusayy. Qusayy is the common ancestor of the Holy Prophet ﷺ and Hazrat Khadeeja رضى الله عنها. Her mother's name was Fatima bint Zaidah, the offspring of Luwayy bin Ghalib's second son Amir.^① Hazrat Khadeeja's father was highly respected among his tribesmen. He came to Makkah and consequently settled down there. He swore allegiance to Abdud-Dar bin Qusayy who happened to be his paternal cousin. In Makkah he got married to Fatima bin Zaidah, who gave birth to Hazrat Khadeeja رضى الله عنها fifteen years prior to the year of the Elephant.^②

Hazrat Khadeeja رضى الله عنها had earned herself the honorary title 'Tahira' because already at a very tender age, long before the advent of Islam she distinguished herself through her pure and noble character and manners.^③

She was first married to Abu Hala bin Nabbash Tameemee, and thereafter to Ateeq bin Abid Makhzoomee.

The Messenger of Allah ﷺ had since long been known as 'Sadiq' and 'Ameen' in the whole city of Makkah, and he was famous for his uprightness, honesty, trustworthiness and immaculate, noble character. When Hazrat Khadeeja رضى الله عنها got to know about Hazrat Muhammad's ﷺ virtues and excellencies, she sent a message to him requesting him to take her merchandise to Syria and that in return for his services he shall get twice the amount she usually gives as remuneration.

① See also: Ibn Hisham, Seeratun-Nabwiyah 1/926. Ibn Saad, Tabaqatul Kubra 1/131-2; Ibn Qutaiba, Al Maarif p- 69-70, 132, 144, 150, 219, 311 and others.

② Ibn Saad, Tabaqat 1/131-2, 8/108

③ Ibn Hajr Asqalani Al Isabah fi Tameezus-Sahabah 12/213

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The Messenger of Allah ﷺ accepted this offer and set out on the journey along with Maisarah, Hazrat Khadeeja's رضي الله عنها slave, as companion. The profit Hazrat Muhammad ﷺ had earned far exceeded the profit earned by others in the past years.^①

Once he had returned to Makkah Hazrat Khadeeja رضي الله عنها sent him a marriage-proposal through Nafeesah bint Meena (the sister of Ya'la bin Umayyah) which he accepted and consequently a date was fixed to solemnise the marriage. On the appointed day Hazrat Abu Talib and other respected family members including the Holy Prophet's ﷺ paternal uncle Hazrat Hamza رضي الله عنها went to Hazrat Khadeeja's رضي الله عنها house. Hazrat Khadeeja رضي الله عنها had also gathered some of her relatives and elders. Hazrat Abu Talib then solemnised the marriage and 500 Dirhams were fixed as mahr, in accordance with Amru bin Asad's counsel. Thus Hazrat Khadeeja رضي الله عنها became the first wife of the Holy Prophet ﷺ, the first 'Mother of Faithful'. Hazrat Muhammad Mustafa ﷺ was at that time twenty-five years old and Hazrat Khadeeja was in her fortieth year. This marriage took place fifteen years before the beginning of the prophetic mission.^②

Fifteen years afterwards when Hazrat Muhammad ﷺ received the first Divine call and he desired to discharge the duties of Prophethood, he first of all conveyed the message to Hazrat Khadeeja رضي الله عنها, who was a believer already before since long she craved for long to attain this honour. No one else but her could more fervently testify to the truthfulness of Hazrat Muhammad's ﷺ claim. This incident is mentioned in great detail in the *Saheeh Bukhari*, chapter concerning the beginning of revelation:

عن عائشة رضي الله تعالى عنها قالت اول ما بدىء به رسول الله ﷺ من الوحي الرؤيا الصادقة في النوم فكان لا يرى رؤيا الا جاءت مثل

① Ibn Saad, Tabaqat 1/131-2, 8/52

② Ibn Hajar, Al Isabah fi Tameezus-Sahabah 12/213, Zarqani, Sharhul Mawahib 3/220-1

فلق الصبح، ثم حبب اليه الخلاء و كان يخلوا بغار حراء فيتحنّث فيه وهو التعبد الليالي ذوات العدد قبل ان ينزع الى اهله و يتزوّد لذلك ثم يرجع الى خديجة فيتزود لمثلها حتى جاء الحق و هو في غار حراء فجاءه الملك فقال اقراء، فقلت ما انا بقارىء قال فاخذني فغطني حتى بلغ مني الجهد ثم ارسلني فقال اقراء، ام فقلت ما انا بقارىء فاخذني فغطني الثانية حتى بل مني الجهد ثم ارسلني فقال اقراء، فقلت ما انا بقارىء قال فاخذني فغطني الثالثة ثم ارسلني فقال اقراء باسم ربك الذي خلق الانسان من علق اقراء وربك الاكرم، فرجع بها رسول الله ﷺ يرجف فؤاده فدخل على خديجة بنت خويلد فقال زملوني زملوني، فزملوه حتى ذهب عنه الروع، فقال لخديجة واخبرها الخبر، لقد خشيت على نفسي، فقالت خديجة كلا والله ما يخزيك الله ابدا انك لتصل الرحم و تحمل الكل و تكسب المعدوم و تقرى الضيف و تعين على نوائب الحق، فانطلقت به خديجة حتى اتت به ورقة بن نوفل بن اسد بن عبد العزى ابن عم خديجة و كان امرأ تنصر في الجاهلية و كان يكتب الكتاب العبراني فيكتب من الانجيل بالعبرانية ما شاء الله ان يكتب و كان شيخاً كبيراً قد عمى فقالت له خديجة يا ابن عم اسمع من ابن اخيك فقال له ورقة يا ابن اخي ماذا ترى فاخبره رسول الله ﷺ خبر ماري فقال له ورقة هذا التاموس الذي نزل الله على موسى يا ليتني فيها جذعاً ياليتني اكون حياً اذ يخرجك قومك. فقال رسول الله ﷺ او مخرجي هم؟ قال نعم لم يأت رجل قدف بمثل ما جئت به الا عودى و ان يدركني يومك انصرك نصراً موثقاً ثم لم ينشب ورقة ان توفي و فتر الوحي.

'Narrated Aisha رضي الله عنها the Mother of the Faithful: The

commencement of the Divine inspiration to Allah's Apostle ﷺ was in the form of good dreams which came true like bright day light and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira, where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadeeja to take his food likewise again. All suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet ﷺ replied, 'I do not know how to read.' The Prophet ﷺ added, 'The angle caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and released me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' there upon he caught me for the third time and pressed me and then released me and said 'Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous.' (96:1-3). Then Allah's Apostle ﷺ returned with the inspiration with his heart beating severely. Then he went to Khadeeja bint Khuwailid رضى الله عنها and said, 'Cover me! Cover me!' They covered him till his fear was over and after that he told her everything that had happened and said, 'I fear that something may happen to me.' Khadeeja رضى الله عنها replied 'Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitutes, serve your guests generously and assist the deserving calamity-afflicted ones.'

Khadeeja رضى الله عنها then accompanied him to her cousin Waraqa bin Naufal bin Asad bin Abdul Uzza, who during the pre-Islamic period became a Christian and used to write the scripture with Hebrew letters. He would write from the Gospel as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadeeja رضى الله عنها said to Waraqa 'Listen to the story of your nephew O my cousin!' Waraqa asked, 'Oh my nephew! What have you seen?' Allah's Apostle ﷺ described whatever he had seen. Waraqa said, 'This is the same one who keeps the searets (angel Gabriel). Whom Allah had sent to Moses. I wish I were young and could live up to the

time when your people would turn you out.' Allah's Apostle ﷺ asked 'Will they drive me out?' Waraqa replied in the affirmative and said, 'Anyone who came with something similar to what you have brought was treated with hostility, and if I should remain alive till the day when you will be turned out then I would support you strongly.' But after a few days Waraqa died and the Divine inspiration was also paused for a while. The Mother of the Faithful Hazrat Khadeeja not only firmly believed in her august husband's ﷺ Prophethood, but she also helped and supported him with all her strength to spread the light of Islam.

When the pagans began to trouble the Messenger of Allah ﷺ, causing him all kinds of anguish, then it was Hazrat Khadeeja رضى الله عنها who would comfort, console and reassure him. In the 'Istee'ab' is mentioned.

فكان لا يسمع من المشركين شيئاً يكره من ردّ عليه و تكذيب له إلا
فرّج الله عنه بما تثبته و تصدقه و تخفف عنه و تنهون عليه ما يلقي
من قومه.

'The pain which the pagans' rejection and denial caused the Holy Prophet ﷺ was alleviated when he went to Hazrat Khadeeja رضى الله عنها because she used to testify him and whatever had been sent down to him, and she used to ease the grief which the idolaters caused him. Hazrat Khadeeja رضى الله عنها lived for twenty-five years after the marriage with the Holy Prophet ﷺ. She passed away three years before Hijra, on the 11th Ramadhan in the tenth years after the commencement of her august husband's ﷺ Prophetic mission. Her age was 64 years and six months when she had breathed her last. The Messenger of Allah ﷺ himself stepped down in her grave, thus entrusting his dear wife, his source of infinite solace to the loving care of the Almighty. Hazrat Khadeeja's رضى الله عنها grave is situated in Hajoon and can be visited up to this day.^①

With the demise of Hazrat Khadeeja رضى الله عنها began an era of trials and tribulations in the Islamic history. This was the most critical period of Islam. The Messenger of Allah ﷺ

① Ibn Saad, Tabaqatul Kubra 8/10

used to call this particular year 'Aamul Hazn' ie. the 'Year of Grief'. The pagan Quraish vexed the Apostle of Allah ﷺ more than ever so when he lost hope in the people of Makkah the went to Taif.

Hazrat Khadeeja رضي الله عنها enjoyed a special status. She was the Holy Prophet's ﷺ first wife. At the time of her marriage she was forty years old, but yet as long as she was alive the Messenger of Allah ﷺ did not take a second wife. Except for Hazrat Ibraheem, she gave birth to all of the Holy Prophet's ﷺ children.

How exalted the status of Hazrat Khadeeja رضي الله عنها must have been can be deduced from the following, that when the Messenger of Allah ﷺ desired to discharge the duties of prophethood no one came forward to grant his support to him. The Mount of Hira, the plain of Arafat, the mount of Faran, the whole Arabian peninsula wherever he turned to call people to the truth he got only silence. Except for one voice which revibrated in the valley of Makkah. This voice emerged right from Hazrat Khadeeja's رضي الله عنها blessed heart, which in the overwhelming darkness of infidelity, was the second place where Divine light had manifested itself.^①

When the Messenger of Allah ﷺ began to proclaim his Prophethood, she was the first one to respond, and how much strength Islam and the Messenger of Islam ﷺ derived from her is mentioned again and again in the Seerah of Allah's Final Messenger ﷺ. In the 'Seerat Ibn Hisham' is mentioned:

و كانت له وزير صدق على الاسلام. ②

'She used to advise the Holy Prophet ﷺ sincerely regarding Islam.'

The Messenger of Allah ﷺ loved Hazrat Khadeeja رضي الله عنها endlessly. As long as she was alive he did not contract any other marriage. After her demise, whenever an animal was slaughtered in his house he used to send some of the meat to her friends. Hazrat Aisha رضي الله عنها says that although she had

① Saeed Ansari, Sayarus Sahabiyat 2/28

② Ibn Hisham, As-Seerahun-Nabwiyah 1/426

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Once after Hazrat Khadeeja's رضي الله عنها demise her sister Hala came to visit the Holy Prophet ﷺ and asked for permission to enter. Her voice resembled that of Hazrat Khadeeja رضي الله عنها. When he heard her call he got up to his feet and exclaimed 'This must be Hala'. Hazrat Aisha in 'Istee'ab' is mentioned that the Holy Prophet ﷺ once said 'When the people denied me she testified; when the people were infidels, she became a believer; when there was no one to help me, she helped and supported me, and she gave birth to my children.'^②

OUTCOMES OF THIS MARRIAGE

The Mother of the Faithful Sayyida Khadeejatul Kubra رضي الله عنها was that fortunate lady with whom the Messenger of Allah ﷺ had spent his youth and as long as she was alive he never even thought of marrying any other woman.

At the time the Holy Prophet ﷺ married her, she was forty years old. She was twice widowed and had children of her former husbands under her care. The Holy Prophet's ﷺ age at the time of his marriage was twenty-five years but the difference of age and marital status did in no way negatively influence the deep love and affection that blessed couple had for each other.

Allamah Muhammad Ali Sabooni writes the following concerning the profound wisdom underlying the marriage between the Messenger of Allah ﷺ and the Mother of the Faithful, Hazrat Khadeejatul Kubra رضي الله عنها:

و قد اختارها صلوات الله عليه لسداد رأيه روفرة ذكائها و كان زواجه بها زواجا حكيما موقفا لانه كان زواج العقل للعقل ولم يكن فارق السن بينهما بالامر الذي يقف عقبة في طريق الزواج لانه لم

① Saheeh Muslim, Hadith No. 2432 chapter concerning the virtues of Khadeeja رضي الله عنها

② Musnad Ahmad, 6/117-8

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يَكُنِ الْغَرَضُ مِنْهُ قَضَاءُ (الْوَطَرِ وَالشَّهْوَةِ) وَإِنَّمَا كَانَ هَذَا إِنْسَانِيًّا
سَامِيًّا فَمُحَمَّدٌ رَسُولُ اللَّهِ قَدْ هَيَّأَهُ اللَّهُ لِحَمْلِ الرِّسَالَةِ وَتَحْمِلِ أَعْيَاءِ
الدَّعْوَةِ وَقَدْ يَسَّرَ اللَّهُ تَعَالَى لَهُ هَذِهِ الْمَرْأَةَ النَّقِيَّةَ الْعَاقِلَةَ الدَّكِيَّةَ
لِتُعِينَهُ عَلَى الْمُضِيِّ فِي تَبْلِيغِ الدَّعْوَةِ وَنَشْرِ الرِّسَالَةِ وَهِيَ أَوَّلُ مَنْ
آمَنَ بِهِ مِنَ النِّسَاءِ. ①

'The Messenger of Allah ﷺ had chosen Hazrat Khadeejatul Kubra رضي الله عنها because of her sound sense of judgement, her insight and intelligence. This marriage of Holy Prophet ﷺ was full of wisdom. The age-factor was in no way an obstacle regarding their relationship. The purpose of this marriage was not the gratification of sensual desires, rather it was contracted for the most noble of human purposes.

Hazrat Muhammad ﷺ was the Messenger of Allah. Allah Most High had prepared him to carry the burden of Prophethood and to endure the strains of calling mankind to the true religion of God, this is why Almighty Allah made it easy for His Messenger ﷺ to spend his life with this virtuous, chaste, prudent and wise lady, who would do everything to help her august husband ﷺ with his prophetic mission. She is that fortunate lady who was the first among the women to embrace Islam.'

After Almighty Allah had bestowed on Hazrat Muhammad the honour of Prophethood and his efforts were directed towards conveying the Divine message, the blessings of this marriage manifested themselves to their fullest at each stage of his sacred mission. The Mother of the Faithful, Hazrat Khadeejatul Kubra رضي الله عنها had with her intelligence, prudence, sincerity and devoutness earned herself a place in the Holy Prophet's ﷺ heart like no one ever earned before.

According to Hazrat Aisha's رضي الله عنها statement she envied none of the Holy Wives رضي الله عنهن excepting Hazrat Khadeeja رضي الله عنها, though she had never seen her. The Messenger of Allah ﷺ however mentioned her so frequently that once she got agitated and said: 'Hazrat Khadeeja رضي الله عنها was an elderly lady and Allah has given you something

① Muhammad Ali Sabooni: Shubhat wa Abateel Hawle Tu'addud Zawjatin-Rasool ﷺ, p-11

better in return.'

Hazrat Aisha رضي الله عنها intended to allude to herself with this statement to which the Messenger of Allah ﷺ replied: 'No, by Allah! I have got nothing better in her place. She had believed in me at a time when everyone else had disbelieved, she had testified in me when everyone else had denied me. She had helped me with her wealth when no one else had helped me, and Allah Most High had granted me children through her. ①

The accursed Arya Samaj leader Raj Pal who authored the despiseable writ 'Rangee'la Rasool' had made in he said book the Holy Prophet's ﷺ private life subject of discussion. He had not contended himself with merely criticizing the Messenger of Allah ﷺ for having contracted more than one marriage, rather he leveled up the most uncouth and shameful accusations against the Holy Prophet ﷺ of his being - (نعوذ بالله) - a perverted sensualist obsessed by passion. ②

That same person inspite of all his blasphemous utterings, could not help but acknowledge the following facts regarding the Holy Prophet's ﷺ marriage and his virtuous life:

'Muhammad ﷺ married first at the age of twenty-five. The Arya Samaj has to admit that till then he always lived according to the law. He was a vigorous young man and it was his right to get married. ③

He also admits:

'Muhammad ﷺ was an ascetic. He did not marry up to the age of twenty-five and inspite of the exuberance and passion which are so typical for youth, he saved himself from sin. ④

And:

'For approximately twenty-five years he remained content with one wife, a woman who had become a widow twice. At the time of marriage she was forty years old and when she passed away she was sixty-five years of age. That a youth lives with an old woman is one argument to prove Muhammad's ﷺ chastity and pure life. ⑤

① Al Azhari, Ziaun-Nabi 7/492

② Sanaullah Amaritsari, Muqaddas Rasool ﷺ p-100

③ ibid, p-39

④ ibid, p-39

⑤ ibid, p-39

Orientalist William Muir one of the most hostile critics, is forced to admit;

'All authorities agree in ascribing to the youth of Mahomet a modesty of deportment and purity of manners are among the people of Mecca.'^①

① William Muir/The Life of Mahomet 2/14

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT SAWDAH رضى الله عنها

Her name was Sawdah, she belonged to the tribe of Amir bin Luwayy, a branch of the tribe of Quraish. Her ancestry runs as follows: Sawdah, daughter of Zam'ah, son of Qais, son of Abd Shams, son of Abd Wudd, son of Nasr, son of Malik, son of Hasl, son of Amir, son of Luwayy. Her mother's name was Shamoos. She belonged to the Medinite tribe Banu Najjar. Her full name and ancestry is as follows: Shamoos, daughter of Qias, son of Zaid, son of Amru, son of Lubaid, son of Firrash, son of Amir, son of Ghanam, son of Adi, son of Najjar.^①

She had accepted Islam in its earliest days. According to Az-Zahabi, after Hazrat Khadeeja رضى الله عنها she was the first lady to accept Islam. Her husband Sakran bin Amr رضي الله عنه submitted along with her to the true religion of Allah.

This is why they are counted among the earliest Muslims. The couple lived in Makkah until the days of the first migration i.e. the migration to Ethiopia. But when the pagans tyrannized the large number of believers beyond all limits, and a member of Muslims decided to migrate, then Hazrat Sawdah, Hazrat Sakran رضي الله عنهما also joined the ranks of emigrants. They stayed for some years in Ethiopia before they returned to their hometown Makkah. A few days after their arrival Hazrat Sakran رضي الله عنه passed away.

Out of the Holy Wives رضى الله عنهن only Hazrat Sawdah رضى الله عنها has got the unique honour of being the Holy Prophet's ﷺ first wife after the demise of Hazrat Khadeeja رضى الله عنها.

The Messenger of Allah ﷺ married her in Ramadhan, in the tenth year of his mission, so Hazrat Sawdah رضى الله عنها and Hazrat Aisha رضى الله عنها marriage took place within a very short

① Ibn Hisham, Seeratun-Nabwiyah 31/423. Ibn Saad, Tabaqatul Kubra 8/52-58, Khaleefa bin Khayyat, Tabaqat Khaleefa p-325 and many others.

span of time.

This is also the reason why the historians differ with regard to which of those two marriages was contracted first. According to Ibn Ishaq the marriage of Hazrat Sawdah رضى الله عنها took place first whereas Abdullah bin Muhammad bin Aqeel holds that Hazrat Aisha رضى الله عنها entered first the wedlock of Allah's Messenger ﷺ.^①

In the thirteenth year of the prophetic mission, when the Messenger of Allah ﷺ had emigrated to Madeenah he sent Hazrat Zaid bin Haritha ﷺ back to Makkah so that he may bring Hazrat Sawdah رضى الله عنها and other members of the prophetic household to Madeenah. So Hazrat Sawdah رضى الله عنها and Hazrat Fatima Zahra رضى الله عنها came to Madeenah accompanied by Hazrat Zaid bin Haritha ﷺ. In the tenth year after Hijra Hazrat Sawdah رضى الله عنها performed Hajj along with her august husband ﷺ. At one occasion she came to him and asked: 'Which one of us is going to die first?' He answered, 'The one with the longest hands.' The Holy Wives took this statement literal, so they began to measure their hands and it turned out that Hazrat Sawdah رضى الله عنها had the longest hands. But when Hazrat Zainab رضى الله عنها passed away then they understood that the length of hand was used metaphorically, meaning generosity and benevolence. Waqidi has mentioned that Hazrat Sawdah رضى الله عنها breathed her last in 58 A.H.,^② but the majority of scholars hold she died during Hazrat Umar's ﷺ caliphate.^③

Hazrat Umar Farooq ﷺ was martyred in the year 33 A.H. So it is most probable that Hazrat Sawdah رضى الله عنها died in the year 22 A.H. This is also mentioned in 'Tareekh-e-Khameees' and this tradition seems to be more authentic, and it has been adopted by Imam Bukhari, Zahabi, Juzari, Ibn Abdul Barr and

① Ibn Saad, Tabaqat 8/36-9. The majority of the Holy Prophet's ﷺ biographers however hold that Hazrat Sawdah's marriage was contracted first. Zurqani, Sharhul Mawahib 3/260.

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ما من الناس امرأة احب الى ان اكون في مسلاخها من سودة

'There is no woman in whose place I'd like to be but Sawdah.'

She was distinguished from all the other Holy Wives through her extreme subordination and obedience to the Messenger of Allah ﷺ, who on the occasion of the Fare well-Pilgrimage instructed them: 'Stay in your houses when I am no more.' Hazrat Sawdah رضى الله عنها followed this order to the letter, to the extent that she not even left her home to go for Hajj. She used to say: 'I have performed both, Hajj and Umrah, and now I shall sit in my house as Allah has commanded me.'^③ She passed away during the days of Hazrat Umar's ﷺ caliphate in the month of Zull Hajj, in the twenty-third year after Hijra, in Madeenah Munawwarah.^④

She was extremely generous and benevolent. With regard to generosity she was second to none but Hazrat Aisha رضى الله عنها. Hazrat Sawdah رضى الله عنها was further distinguished through her spirit of self-sacrifice. Her and Hazrat Aisha's رضى الله عنها marriage took place within a very short span of time but she was already a mature lady at that time. So when she became old she worried lest Allah's Messenger ﷺ divorce her and she be deprived of that unique honour of being a Mother of the Faithful, so she gave her turn i.e. the day on which the Messenger of Allah ﷺ would stay with her, to Hazrat Aisha رضى الله عنها.^⑤

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② Zahabi, Seerul A'laamun-Nubalaa 2/266,269

③ Ibn Saad, Tabaqat 8/38

④ Zurqani, Sharhul Mawahib 3/229

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② Zahabi, Seerul A'laamun-Nubalaa 2/266, 269

③ Ibn Saad, Tabaqat 8/38

④ Zurqani, Sharhul Mawahib 3/229

⑤ Zahabi, Seerun-Nubalaa 2/266; Ibn Hajr Asqalani Al Isabah 4/338; Ash-Shami Subulul Hudawar-Rishad 11/199

OUTCOMES OF THIS MARRIAGE

Mother of the Faithful Hazrat Sawdah Zam'ah رضي الله عنها belonged to the clan of Abd Shams, a sub-tribe of the Quraish and orientalists not only know but frankly admit the enmity of this particular clan towards Islam. This honourable lady was in the wedlock of Sakran bin Amru bin Abd Wudd when she had accepted Islam, and complying with her exhortations her husband, too submitted to the true religion of Almighty Allah.

In order to protect their faith the couple had migrated twice to Abyssinia. After the death of Hazrat Sakran رضي الله عنها Hazrat Sawdah رضي الله عنها was left all on her own with no one to look after her. Had she under such circumstances returned to her tribe, then her tribesmen would have made her life miserable and it would have been extremely difficult for her to guard her faith. She was fifty-five years old then, an age where it was not very likely for her to find another husband who would care for her.

The Holy Prophet ﷺ had analysed the circumstances under which this brave, dedicated faithful lady had spent her life. He had witnessed the sacrifices she had made, her sincerity and her steadfastness so he decided to save this virtuous bondmaid of Allah from trials with regard to her worldly life and her religion by making her his wife. This decision was made after Hazrat Khadeejatul Kubra's رضي الله عنها sad demise. The Messenger of Allah ﷺ had not remarried by then, thus by contracting this marriage, he extended his protection to that honourable lady.

He has thus granted her a good return for the sacrifices she had made, her sincerity and preservice, he saved her from becoming a victim of the enemies of Islam by protecting her life and her religion and this step of his was indeed a great example of humanity under the influence of which quite a number of people embraced Islam.

A person whose intellect is not doubled by bias and prejudice will no doubt perceive the greatness, profound

wisdom and countless benefits of this marriage. But orientalists unfortunately take such purity of motive, that is why even with regard to this marriage they hold that it was nothing but the outcome of lust and passion. Had that been the case then the Messenger of Allah ﷺ would have, after Hazrat Khadeejatul Kubra's رضي الله عنها demise married a young and beautiful maiden. But he did not do so. Rather, he choose a fifty-five year old lady as his wife and lived with her for three years, until Hazrat Aisha Siddiqah رضي الله عنها was sent to him. This ought to suffice as proof that the purpose of this marriage was not the gratification of sensual desires. He had in mind only the noblest of human objectives when contracting this marriage, objectives which only such people comprehend who are willing to accept that man is more than a reasonable being.^①

One more benefit of this marriage was that now there was an experienced lady to look after the daughters of the Holy Prophet ﷺ who were so suddenly deprived of their mother's loving care and since Hazrat Sawdah رضي الله عنها was herself a widowed lady with no one to support her this arrangement was ideal to fulfill the needs of both parties.^②

Hazrat Sawdah رضي الله عنها was an elderly widowed lady. She entered the Holy Prophet's ﷺ wedlock three years before Hijra and for approximately four years she remained his only wife. Montgomery Watt writes the following about this marriage:

'In the case of Sawdah, whom he married in Makkah, the Chieftain may have been to provide for the widow of a faithful Musiim.'^③

Muir states:

'From the time of their marriage shortly after the death of Khadeeja she continued to be for three or four years the only wife of Mahomet.'^④

① Peer Karam Sah Al-Azhari Ziaun-Nabi, 7/494

② Rafeeq Zakaria, Muhammad aur Qur'an, p-95

③ W. Montgomery Watt, 1956, p-287

④ William Muir, The life of Mahomet 3/15

OUTCOMES OF THIS MARRIAGE

Mother of the Faithful Hazrat Sawdah Zam'ah رضى الله عنها belonged to the clan of Abd Shams, a sub-tribe of the Quraish and orientalists not only know but frankly admit the enmity of this particular clan towards Islam. This honourable lady was in the wedlock of Sakran bin Amru bin Abd Wudd when she had accepted Islam, and complying with her exhortations her husband, too submitted to the true religion of Almighty Allah.

In order to protect their faith the couple had migrated twice to Abyssinia. After the death of Hazrat Sakran ﷺ Hazrat Sawdah رضى الله عنها was left all on her own with no one to look after her. Had she under such circumstances returned to her tribe, then her tribesmen would have made her life miserable and it would have been extremely difficult for her to guard her faith. She was fifty-five years old then, an age where it was not very likely for her to find another husband who would care for her.

The Holy Prophet ﷺ had analysed the circumstances under which this brave, dedicated faithful lady had spent her life. He had witnessed the sacrifices she had made, her sincerity and her steadfastness so he decided to save this virtuous bondmaid of Allah from trials with regard to her worldly life and her religion by making her his wife. This decision was made after Hazrat Khadeejatul Kubra's رضى الله عنها sad demise. The Messenger of Allah ﷺ had not remarried by then, thus by contracting this marriage, he extended his protection to that honourable lady.

He has thus granted her a good return for the sacrifices she had made, her sincerity and preservice, he saved her from becoming a victim of the enemies of Islam by protecting her life and her religion and this step of his was indeed a great example of humanity under the influence of which quite a number of people embraced Islam.

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'So the Holy Prophet ﷺ had only one wife up to the age of fifty-four, and there was nothing sensual in contracting marriage with Sawdah bint Zam'ah.'^①

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT AISHA SIDDIQA رضى الله عنها

Aisha was her name, Siddiqa and Humaira were her honorary appellations, Um Abdullah was her patronym and Um:mul Mu'mineen was her address. She was the daughter of Hazrat Abu Bakr Siddiq ؓ. Her mother's real name was Zainab but she is better known by her patronym Um Rومان. She belonged to the tribe of Ghanam bin Malik.

Hazrat Aisha رضى الله عنها was born in the month of Shawwal, four years after the beginning of Hazrat Muhammad's ﷺ apostolic mission. The Messenger of Allah ﷺ married her three years before Hijra. She was sent to live with her angust husband in Shawwal, in the first year after Hijra. She was widowed in Rabiul Awwal in the eleventh year after Hijra and she passed away in the fifty-eighty year after Hijra. Out of all the Holy Wives Hazrat Aisha رضى الله عنها alone had the honour of being the Holy Prophet's ﷺ only virgin wife.^①

The Messenger of Allah ﷺ passed away in Rabiul Awwal 11 A.H., after having been ill for thirteen days, out of which he spent eight days in the apartment of Hazrat Aisha رضى الله عنها. Due to his refined manners he did not directly ask the Holy Wives for permission, rather he enquired 'Where shall I stay tomorrow?' the next day, i.e. Monday would have been the day of Hazrat Aisha's رضى الله عنها turn. The Holy Wives perceived that it was his wish to stay at her place so they replied: 'You may stay wherever you feel comfortable.' By then the Messenger of Allah ﷺ had grown so weak that he could hardly walk. Supporting by Hazrat Ali and Hazrat Abbas رضى الله عنهما he went with great difficulty over to Hazrat Aisha رضى الله عنها dwelling.

It is no doubt one of Hazrat Aisha's رضى الله عنها greatest

① Vide Musnad Ahmad 6/29; Ibn Saad Tabaqat 8/58-81; Ibn Hisham, Seeratun Nabwiya 1/249-50 and others.

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merits that her apartment became the place where Allah's Messenger ﷺ was laid to rest. After his demise she had fully dedicated herself to the propagation of Qur'an and Hadith, to pass that treasure of prophetic knowledge on to others. Two years after the Holy Prophet's ﷺ demise, i.e. in the thirteenth year after Hijra, Hazrat Abu Bakr Siddiq ؓ passed away, too. Thus also this shade of affection and love ceased to extend itself over Hazrat Aisha رضي الله عنها.^①

Her character, manners, virtuousness as cetism, generosity, benevolence, honesty, eloquence, insight, her keen observation of even the most minute details, her excellent memory, her ability to deduce legal injunctions and thus provide a solution to complex issues and her vast knowledge of quite a number of sciences distinguished her from her contemporaries. Whether it be exegesis of the Holy Qur'an, Hadeeth, jurisprudence, mysticism, history or poetry the highest authorities of each field of knowledge cannot but acknowledge her genius, her extraordinary mental powers. She had spent her childhood under Hazrat Abu Bakr Siddiq's ؓ care, whose dwelling was a center of hospitality where feasts for body and soul were frequently arranged, Hazrat Abdullah bin Abbas رضي الله عنهما states:

'The Quraish were familiar with Hazrat Abu Bakr's ؓ dwelling for two reasons, His considerable knowledge and hospitality. So when he became Muslim all those who were closely associated with him accepted Islam, too.'^②

Her early youth she had been spent in the company of the Noble Prophet ﷺ, the fountainhead of guidance for all mankind. After the Holy Prophet's ﷺ demise she spent the remaining days of her life worshipping Allah and propagating religious knowledge. These are the reasons why historians and biographers mention her with utmost respect.

One of the greatest Muslim historians, Allamah

① Saeed Ahmad Ansari, Seerus Sahabiyat p-40

② Zahabi, Seer A'laamun-Nubalaa 2/140

Shamsud-Deen Zahabi (died in 748 A.H.) introduces Hazrat Aisha Siddiqah رضي الله عنها as follows:

'Mother of the Faithful, Aisha daughter of Imam Siddiq-e-Akbar, Khaleefa of Allah's Messenger ﷺ Abu Bakr Abdullah bin Abi Qahafa Uthman; Mother of the Faithful, Wife of the Prophet ﷺ, was no doubt the greatest jurisprudent among the ladies of this Ummah.'

(ref. As above, 2/140)

In another work of his Allamah Zahabi states:

'She was the most eminent scholar among the ladies.'^①

Allamah Shamasud-Deen Zahabi who counts Hazrat Aisha Siddiqah رضي الله عنها among the foremost Huffaz of Hadeeth, writes further 'Um Abdullah, the Beloved of Allah's Messenger ﷺ, the daughter of the Khaleefa of Allah's Messenger ﷺ was one of the highest ranking jurists among the Sahaba.'^②

Abu Ishaq Shirazi (died in 474 A.H.) has, in his work 'Tabaqatul Fuqahaa', mentioned her along with the most illustrious of jurists out of the Holy Prophet's ﷺ companions.^③ She is further considered as one of the most eminent narrators of Hadeeth, whose hearts were filled with a treasure of the Holy Prophet's ﷺ saying. Many verdicts have been transmitted from her, further she was distinguished by her ability to solve intricate legal issues. Allamah Ali bin Hizam Andalusi (died in 456 A.H.) writes in 'Al Ahkaam fi Usoolil Ahkaam' the following:

'The names of Sahaba رضي الله عنهم from whom a great number of verdicts have been transmitted are the following: Ummul Mu'mineen Hazrat Aisha رضي الله عنها, Hazrat Umar bin Khittab ؓ, his son Hazrat Abdullah bin Umar ؓ, Hazrat Ali ؓ, Hazrat Abdullah bin Abbas رضي الله عنهما, Hazrat Abdullah bin Mas'ood ؓ and Hazrat Zaid bin Thabit ؓ. If one was to collect the verdicts given by each of those companions, then they could'

① Zahabi, Dawlul Islam 1/129.

② Ash-Shirazi, Tabaqatul Fuqahaa, p-17

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Due to her outstanding analytical skills and vast knowledge, many of the companions used to consult Hazrat Aisha رضي الله عنها on legal matters, ask her for advice or approach her in order to obtain a verdict and then they would act in accordance with her opinion. One of the noble companions, Hazrat Abu Musa Ash'ari said ﷺ: 'Whenever one of us, the companions of Hazrat Muhammad ﷺ was confronted with a new legal situation, he would ask Hazrat Aisha رضي الله عنها about it and get a scholarly reply.'^②

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In Khaleel As-Sadi's book, 'Al Wafa bil Wafiyat' has been mentioned the following statement of Imam Zuhri:

'If one would compare the knowledge of all the Holy Wives, nay, rather the knowledge of all women to that of Hazrat Aisha رضي الله عنها, Hazrat Aisha's رضي الله عنها knowledge would be superior.'^④

Hazrat Aisha رضي الله عنها personality, with regard to her knowledge, was indeed sublime. During the days of the Holy Prophet ﷺ there was no one as well-versed in a considerable number of sciences as she was. This is the reason why the leading scholars of Tafseer, Hadeeth, Fiqh, Kalam, Tasawwuf, history, poetry and literature would draw arguments for their discourses from her immense knowledge, views and considerations, which is sufficient proof for her genius and academic eminence.

① Ibn Huzaimah, Al-Ahkaam 5/92.

② Ibn Saad, Tabaqat 8/65

③ Musnad Ahmad 6/67

④ As-Safadi, Al Wafa bil Wafiyat 16/597

HAZRAT AISHA رضي الله عنها CONTRIBUTION TOWARDS THE PROPAGATION AND DISSEMINATION OF THE PROPHETIC SCIENCES

Hazrat Aisha Siddiqah رضي الله عنها has played an extremely important role in the propagation and dissemination of the prophetic sciences. She belongs to that blessed group of companions ﷺ who have narrated more than thousand tradition from Allah's Messenger ﷺ. In this regard she is mentioned right after Hazrat Abu Huraira ﷺ who has narrated a total of 3370 traditions. The number of his students exceeded that of Hazrat Aisha's رضي الله عنها. Unlike Hazrat Aisha رضي الله عنها however he is not counted among those companions who distinguished themselves as eminent jurists.

The number of Hazrat Aisha's رضي الله عنها students whose traditions are found in the Sihah Sittah is 224. The names of her students who have transmitted the highest number of traditions are given below:

1. Urwah bin Zubair (died in 93 A.H.). He has transmitted 1500 traditions from Hazrat Aisha رضي الله عنها.
2. Aswad bin Yazeed bin Qais Kufi (died in 75 A.H.). He has transmitted 117 of her traditions.
3. Ibraheem bin Yazeed bin Qais Nakh'ayi Kufi (died in 96 A.H.). He has transmitted 727 of her traditions.
4. Qasim bin Muhammad bin Abi Bakr (died in 106 A.H.). He has transmitted 137 of Hazrat Aisha's رضي الله عنها traditions.
5. Umrah bint Abdur Rahman Ansariyah has narrated 72 of her traditions.

176 out of the traditions narrated by Hazrat Aisha رضي الله عنها are agreed upon. Both Imam Bukhari and Imam Muslim رضي الله عنهما have embellished their collections with those pearls of wisdom. Imam Bukhari has quoted further 96 of her traditions and Imam Muslim has added 69 of the Ahadith narrated by her and the remaining traditions can be found in the Sunan Arba'ah.^①

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Many of those Sahaba who had transmitted a great number of Ahadith and many of the Senior Taba'een were students of Hazrat Aisha رضى الله عنها. This shows clearly that the services rendered by Hazrat Aisha رضى الله عنها with regard to the propagation and dissemination of the Holy Qur'an and the Sunnah were in no way second to those rendered by Hazrat Umar bin Al-Khattab and Hazrat Ali رضى الله عنها. Further, three female students of Hazrat Aisha رضى الله عنها surpassed all the other ladies of those days with regard to knowledge of religious matters. The celebrated historian Hafiz Ibn Katheer writes therefore in his work 'Al Bidaya wan-Nihayah' the following:

'There was no woman who surpassed the three female students of Hazrat Aisha رضى الله عنها, namely Umrah bint Abdur Rahman, Hafsa bint Siren and Aisha bint Talha with regard to knowledge of religious matters.'

Another peculiarity of Hazrat Aisha رضى الله عنها is that she has at times criticised her contemporaries in matters of religious knowledge, and at times she has also corrected their views.

Ibn Katheer writes:

'At times the views of the Mother of the Faithful, Hazrat Aisha رضى الله عنها differ from those of other companions, and these views cannot be found elsewhere, some of her views regarding certain matters are indeed unique.'

RECORDING OF THE TRADITIONS NARRATED BY HAZRAT AISHA رضى الله عنها IN THE FIRST CENTURY AFTER HIJRA

The traditions narrated by Hazrat Aisha رضى الله عنها have been put into writing already in the first century after Hijra. Hazrat Umar bin Abdul Azeez who reigned from 99 A.H till 101 A.H. had ordered the Qazi of Madeenah Abu Bakr bin Muhammad bin Hazim (died in 117 A.H) to go to Umrah bint Abdur Rahman Ansariyah (died in 98 A.H) and record all the traditions she had heard from Hazrat Aisha رضى الله عنها. A similar order was given to Qasim bin Muhammad (died in 107 A.H). The great number of Hazrat Aisha's رضى الله عنها students then the illustriousness of those students their profound understanding

of religious matters, their analytical skills and ability to deduce religious injunctions and the fact that the traditions of Hazrat Aisha رضى الله عنها were preserved in book form are nothing but the results of her having illuminated her heart and mind with the pure knowledge which the Holy Prophet ﷺ had imparted to her to such extent that no Muhaddith or jurist could dispense with it. This very knowledge is one major reason for the exalted status which Hazrat Aisha رضى الله عنها enjoys, her illustriousness and fame. Allamah Zahabi writes:

'Hazrat Aisha رضى الله عنها has transmitted a great part of pure and blessed knowledge from Allah's Messenger ﷺ. These are the reasons why Hazrat Aisha رضى الله عنها has been given precedence over others. In the Sahihain is mentioned the following tradition narrated by Hazrat Abu Musa Ash'ari رضى الله عنه: 'Many men had reached the stage of perfection, but out of the women only Mariam bint Imran and Asia wife of Pharoah attained that stage. The superiority of Aisha over other women is like that of Thareed over any other food.'

Hazrat Aisha رضى الله عنها is counted among the Mujtahideen Sahaba, and as a Mujtahid she had attained such a high rank that her name can - without the least hesitation - be mentioned along with that of Hazrat Umar, Hazrat Ali, Hazrat Abdullah bin Mas'ood and Hazrat Abdullah bin Abbas رضى الله عنه. She used to give verdicts during the days of Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman رضى الله عنه. All the details regarding which her opinion differed from other Senior Sahaba were compiled by Allamah Suyooti in a booklet which he named 'Ainul Isabah fee mastadrakthu Aisha alas-Sahaba.'

Hazrat Aisha رضى الله عنها is counted among those companions who have narrated a great number of traditions. A grand total of 2210 Ahadith have reached us through her, 174 of which are agreed upon. Imam Bukhari has mentioned further 54 of her traditions in his Saheeh and Imam Muslim 68. Some scholars hold that one fourth of knowledge concerning legal injunctions was transmitted by Hazrat Aisha رضى الله عنها.

She has answered a number of philosophical propositions regarding vision of the Almighty, Knowledge of the Unseen, Innocence of Prophets, Ascension, succession of Caliphs,

whether the dead can hear, what is said near their graves and so forth. Many matters concerning the secrets of religion have been narrated by her, for instance the order in which the Holy Qur'an was revealed the reasons why Islam became so successful in Madeenah, the reasons why the bath on Fridays had been enjoined, some points of interest regarding the shortening of prayers during a journey, the fast on the Day of Ashura, the reality of Hajj and the actual meaning of Hijra were interpreted by her in a peculiar manner. She had no match regarding her knowledge of the history of the Arabs. She has mentioned some points concerning the days of ignorance, its customs and virtual of as well as social intercourse during that period which cannot be found any where else. She has also informed us about many important events in the history of Islam, e.g. the beginning of revelation, matters regarding Hijra or the incident of Ifk, the order in which the Holy Qur'an was sent down, which surahs were recited during the prayer, the Holy Prophet's ﷺ condition during his final ailment, some events of Uhud, Khandaq and Quraiza, how the prayer of fear was offered during the Battle of Zatur-Riq'a, the women's swearing allegiance on the day Makkah was conquered, important points concerning the Farewell pilgrimage, Hazrat Fatima's رضي الله عنها and the Holy Wives' رضي الله عنها claiming their share of inheritance, Hazrat Ali's رضي الله عنه dejection as well as all details concerning Bayat were transmitted by her.^①

HAZRAT AISHA رضي الله عنها DISTINCTION AND EMINENCE

Mother of the Faithful Hazrat Aisha رضي الله عنها was distinguished from others through a number of things. She says:

1. An angel visited the Messenger of Allah ﷺ showing him my picture.
2. The Messenger of Allah ﷺ married me when I was seven years old.
3. I was sent to live with him at the age of nine.

① Saeed Ahmad Ansari, Seerus-Sahabiyat, 6/44

4. I was his only virgin wife.
5. The Messenger of Allah ﷺ slept with me and revelation descended on him while he was under my blanket.
6. I was the most beloved to him out of the Holy Wives.
7. Because of me the Ummah was granted the facility of Tayammum.
8. I have seen Hazrat Jibrael عليه السلام.
9. Ten Ayats were revealed exonerating me and stating my chastity.^①

Apart from the above she was distinguished from other by the fact that,

10. There were two days of her turn i.e. when the Messenger of Allah ﷺ would stay at her apartment as Mother of the Faithful Hazrat Sawdah رضي الله عنها had on her own accord given up her right in favour of Hazrat Aisha رضي الله عنها.
11. Shortly before his demise the Holy Prophet ﷺ wished to clear his teeth with a miswak which she had softened for him by chewing it before handing it over to him ﷺ. Thus, his blessed saliva mixed with hers the time he breathed his last.
12. The Messenger of Allah ﷺ passed away on the day of her turn.
13. He was laid to rest in her apartment.
14. He died with his head resting in Hazrat Aisha's رضي الله عنها lap.
15. She was born in a Muslim household. Both her parents had become Muslims before her birth. This fact also distinguishes her from the other Holy Wives رضي الله عنها.
16. Her house was frequented by angels on the day Allah's Apostle ﷺ breathed his last.^②

OUTCOMES OF THIS MARRIAGE

Mother of the Faithful, Hazrat Aisha رضي الله عنها was the only wife of the Holy Prophet ﷺ who was a virgin at the time of her

① Al Hakim, Mustadrak 4/10

② Ibn Katheer, Al Bidaya wan-Nihaya 8/92

marriage. Most of the other Holy Wives were widows. There were two major reasons why the Messenger of Allah ﷺ had married her:

1. Her intelligence, prudence and chastity.
2. The second reason was her august father's Hazrat Abu Bakr Siddiq's ﷺ selfless devotion to the cause of Islam and the Messenger of Islam ﷺ. Whatever reason or objective the Apostle of Allah ﷺ had for contracting more than one marriage, all of them were attained by his admitting Hazrat Aisha رضي الله عنها into his wedlock. By contracting this marriage the Messenger of Allah ﷺ had granted his bosom friend, his companion during the journey towards Madeenah, his most sincere and devout Sahabi who was indeed the best of men right after the Prophets, Hazrat Abu Bakr Siddiq ﷺ the best of returns this worldly life for his friendship and the many sacrifices he made.

Out of the many wisdoms underlying this marriage this is one undeniable fact which even one extremely biased orientalist like William Muir is forced to admit. He writes:

'About the same time he contracted a second marriage with Aisha, the young daughter of Abu Bakr - a connection mainly deigned to cement the attachment with his bosom-friend. The yet undeveloped charms of Aisha could hardly have swayed the heart of Mahomet.'^①

Hazrat Aisha رضي الله عنها, due to her having been the Holy Prophet's wife, had been the cause for the revelation of certain religious injunctions which turned out to be a mercy for the whole Muslim Ummah. Thus, whatever services she had rendered to propagate Islam are in fact a part of herself.^②

Which person in his right mind could seriously assume that a man over fifty who is father of a number of children would marry such a young girl only for the gratification of his desires? It is only just to say that the Holy Prophet ﷺ desired to honour his most sincere friend and companion by making

① William Muir, The life of Mahomet 2/208; Zafar Ali Qureshi, The Mother of the Believers p-18.

② Zahariya Hashim, Al Islam wal Mustashriqeen, p-332

him his father-in-law. In spite of Hazrat Aisha's رضي الله عنها extremely tender age the Messenger of Allah ﷺ perceived that in her are combined all the attributes which are prerequisite for an outstanding scholar who would preserve and disseminate the teachings of Islam. And the Messenger of Allah ﷺ also perceived her extraordinary virtuousness, purity of heart and chastity. History has shown that whatever the Apostle of Allah ﷺ wished to attain through this marriage was indeed realized in the best of manners.^①

Imam Zuhri who himself was a great scholar Muhaddith writes with regard to Hazrat Aisha's رضي الله عنها intelligence, keen understanding and profound knowledge the following.

لو جمع علم عائشة الى علم جميع النساء لكان علم عائشة افضل

'If one would compare the knowledge of all women to the knowledge of Hazrat Aisha رضي الله عنها, then yet Hazrat Aisha's رضي الله عنها knowledge would be superior.'^②

She has narrated a grand total of 2210 traditions.^③ Thus no one has transmitted more traditions from the Holy Prophet ﷺ than her excepting Hazrat Abu Huraira ﷺ.

Therefore it is no exaggeration to say that hardly anyone in the history of Islam, including the other Holy Wives رضي الله عنهن has contributed so greatly to the propagation and dissemination of the prophetic knowledge as Hazrat Aisha رضي الله عنها did.

There is a long list stating the names of all those male and female companions رضي الله عنهم who have transmitted tradition from Hazrat Aisha رضي الله عنها. This list has been mentioned by Allamah Shamsd-deen Zahabi in his work 'Seerul Alaamun-Nubalaa' which shows what an eminent illustrious scholar of Hadeeth she was.^④

The Messenger of Allah ﷺ had enjoined upon his

① Al Azhari Peer Karam Shah, Zaun-Nabi 7/496

② Majmauz-Zawaid 9/243

③ Zahabi, Seerul Alaamun-Nubalaa 2/139

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companions:

خذوا نصف دينكم عن هذه الحميراء

'Take half the knowledge of religion from this Humaira.'
(Humaira was Hazrat Aisha رضي الله عنها honourary appellation.)^①

It was due to those virtues and excellencies that the Messenger of Allah ﷺ loved her so much. Had he loved her only because of her having been a maiden at the time of her marriage, then he would have forgotten Hazrat Khadeeja رضي الله عنها. He however never ceased to fondly cherish her memory and mentioned her very often. And whenever an animal was slaughtered in his home he used to send some of the meat to Hazrat Khadeeja رضي الله عنها friends. He did not marry any other woman as long as Hazrat Khadeeja رضي الله عنها was alive, whereas he contracted eight more marriages after Hazrat Aisha رضي الله عنها had become his wife, all those women were either widows or divorces. Had he - God forbid - married only to gratify any sensual desires, then he would not have married any widow at all. Besides that, Hazrat Um Salamah and Hazrat Safiya رضي الله عنها were reportedly more beautiful than Hazrat Aisha رضي الله عنها.

The purpose of contracting more than one marriage, and in particular the marriage with Hazrat Aisha رضي الله عنها was to educate others about Islam, especially matters related to women. These points of knowledge have reached the women of this Ummah through the Holy Wives of Allah's Final Messenger ﷺ, thus the Holy Wives رضي الله عنها were naught but students at a university for women. Men acquired knowledge concerning matters of faith at the Holy Prophet's ﷺ mosque, and the Holy Wives رضي الله عنها acquired this knowledge in their homes, because they (in particular Hazrat Aisha Siddiqah رضي الله عنها) were to become the teachers of the women of this Ummah. All of the Holy Wives رضي الله عنها acquired knowledge according to their capability, but Hazrat Aisha Siddiqah رضي الله عنها outshone them all in this regard.

① Muhammad Mahmood As-Sawaf, Zawjat un-Nabi At-Tuhirat wa Hikmat Ta'dadumuna p-35.

In short, Almighty Allah had entrusted all those virtues and excellencies to Hazrat Aisha Siddiqah رضي الله عنها and then He commanded His Messenger ﷺ to marry her so that under his loving care and tutelage these virtues and excellencies may openly manifest themselves and that then the world may benefit from her vast treasure of knowledge and wisdom. And this is what happened. Scores of senior companions - male and female - رضي الله عنها acquired this very knowledge from her.

After the disclosure of all the above historical facts, does even the most antagonistic and biased critic dare to say that - نعوذ بالله منه - Allah's Messenger ﷺ had contracted this marriage merely for the sake of gratifying any sensual desires? The Messenger of Allah ﷺ did definitely not marry Hazrat Aisha رضي الله عنها in order to gratify any desire of his, rather he married her complying with a Divine command, a heavenly revelation and order from his Lord.^①

Further this marriage eliminated a number of erroneous notions and concepts prevalent among the Arabs which were utterly baseless and in contradiction with the Holy Law. So for instance the Arabs would not marry the daughter of any such person whom they declared to be their brothers. So when Khawla conveyed the Holy Prophet's ﷺ proposal to Hazrat Abu Bakr Siddiq رضي الله عنه the latter exclaimed in utter amazement: 'Is that permissible?' Hazrat Aisha رضي الله عنها was the Holy Prophet's ﷺ honourary niece. The Messenger of Allah ﷺ however dispelled this wrong notion by telling Hazrat Abu Bakr Siddiq رضي الله عنه:

انت اخ في الاسلام

'You are my brother in faith.'

Further the Arabs did not marry in the month of Shawwal. They considered this month as inauspicious as once in olden times an epidemic of plague had spread in this very month. Hazrat Aisha رضي الله عنها however got married in this month and she was also sent to live with her august husband ﷺ in the

① Muhammad Idrees Kandhalwi, Seeratul Mustafa 2/393

month of Shawwal.^①

Thus this marriage eradicated a number of superstitions.

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT HAFSA رضى الله عنها

Her name was Hafsa, her descendency runs as follows: Hafsa, daughter of Umar, Son of Khittab, son of Nufail, son of Abdul Uza, son of Raba'a, son of Abdullah, son of Qart, son of Razzah, son of Adi, son of Luwayy, son of Fihr, son of Malik. Her mother's name was Zainab bint Ma'zoon رضى الله عنها. She was the sister of the illustrious companion Nu'man bin Ma'zoon ﷺ and she herself was a companion, too. Hazrat Hafsa رضى الله عنها and Hazrat Abdullah bin Umar ﷺ were real brother and sister. Hazrat Hafsa رضى الله عنها was born five years prior to the beginning of the Holy Prophet's ﷺ mission.^①

She was first married to Khunais bin Hudhafa who belonged to the tribe of Banu Sahm. She had accepted Islam along with her parents and her husband. She migrated together with her husband to Madeenah Munawwarah. Hazrat Khunais ﷺ participated in the Battle of Badr where he was wounded and finally succumbed to his injuries.

After Hazrat Hafsa رضى الله عنها had completed the prescribed waiting period her honourable father, Hazrat Umar ﷺ was anxious to find a second husband for his daughter. It was during those days that the Holy Prophet's ﷺ daughter Hazrat Ruqayya رضى الله عنها had passed away, so Hazrat Umar ﷺ approached Hazrat Uthman ﷺ, requesting him to marry his daughter. Hazrat Uthman ﷺ promised to think about this offer. A few days afterwards when they met again he refused. Hazrat Umar ﷺ then went to Hazrat Abu Bakr Siddiq ﷺ and made the offer to him, but the latter kept silent, which kind of upset Hazrat Umar ﷺ. Thereafter the Messenger of Allah ﷺ

① Musnad Ahmad 6/283; Ibn Saad, Tabaqat 8/81-2 Khaleefa bin Khiyyat, Tabaqat-e-Khaleefa p-334, Tareekh-e-Khaleefa p-66; Ibn Qutaiba, Al Ma'arif p-135, 158, 184, 550; and others.

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married Hazrat Hafsa رضى الله عنها.^①

Hazrat Hafsa رضى الله عنها passed away on the 25th Sha'ban 45 A.H in, during the reign of Hazrat Ameer Muawiya ؓ, in Madeenah Munawwarah. Marwan who was then the governor of Madeenah led her funeral-prayers and also carried her bier for some distance. Thereafter Hazrat Abu Huraira ؓ conducted her bier to the graveyard. Her brother Hazrat Abdullah bin Umar رضى الله عنها and his sons Asim, Salim Abdullah and Hamza lowered her body into the grave.^②

There is some difference of opinion in which year Hazrat Hafsa رضى الله عنها had passed away. According to one report she died in Jamadiul Awal in the forty-first year after Hijra, at the age of 59. But if we agree that she died in 45 A.H, then her age at the time of her death was 63 years.^③

Hazrat Hafsa رضى الله عنها has narrated sixty traditions which she had directly heard from the Holy Prophet ﷺ and Hazrat Umar ؓ.^④

About her character has been said:

انها صوامة قوامه

'She (i.e. Hazrat Hafsa رضى الله عنها) used to spend her days fasting and her nights praying.'^⑤

OUTCOMES OF THIS MARRIAGE

The husband of the Mother of the Faithful, Hazrat Hafsa رضى الله عنها was martyred in the Battle of Badr, the first decisive battle between Kufr and Islam, after a display of exceptional valour and bravery.

After Hazrat Hafsa's رضى الله عنها being widowed her august father, one of the Holy Prophet's ﷺ most illustrious companions and the second caliph of Islam, Hazrat Umar Farooq ؓ was anxious to find another husband for his

① Ibn Saad, Tabaqat 8/82; Zahabi, Seerul Alaamun Nubalaa 2/228; Ibn Hajar, Al Isabah 4/253; Zarqani, Sharhul Mawahib 3/237

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③ Vide Zahabi Seerul Alaamun Nubalaa 2/229

④ ibid 2/230 Zarqani Sharhul Mawahib 3/271

⑤ Ibn Saad, Tabaqat 8/82, Zahabi Seerul Alaamun-Nubalaa 2/228

daughter. So he first went to Hazrat Uthman ؓ requesting him to marry Hazrat Hafsa رضى الله عنها. Then he went to Hazrat Abu Bakr Siddiq ؓ and repeated his offer. But Almighty Allah willed something else, the One in whose hands rests the destiny of mankind willed to raise Hazrat Hafsa رضى الله عنها to the exalted status of 'Mother of the Faithful'. Details regarding with how much earnest Hazrat Umar Farooq ؓ had approached Hazrat Uthman and Hazrat Abu Bakr requesting them to marry his newly widowed daughter can be taken from the narration in the Saheeh Bukhari which mentions the whole incident.^①

By marrying Hazrat Hafsa رضى الله عنها the Messenger of Allah ﷺ taught his followers a practical lesson regarding the remarriage of widows. Further this marriage contributed greatly to strengthen his relation with one of his closest associates and friends, who had now, like Hazrat Abu Bakr Siddiq ؓ before, become the Holy Prophet's ﷺ father-in-law.

The husband of this brave lady fell in the first decisive battle between Kufr and Islam, fighting for the triumph of the true religion of God and the superiority of His speech. Hazrat Hafsa رضى الله عنها gladly sacrificed marital bliss for this most noble purpose. The Holy Prophet's ﷺ marriage with her was like balm for her wounded heart. By marrying her he soothed her suffering and delivered her from anxiety and grief. And Hazrat Jibraeel Ameen ؑ himself bore witness to the fact that Hazrat Hafsa رضى الله عنها had indeed deserved to become the embellishment of the prophetic household.

The Messenger of Allah ﷺ was more than fifty-five years old when he married this honourable lady who had lost her husband for the sake of Islam. This marriage was a means to achieve countless social ends, and to depict it in a way meant to create suspicion of the Holy Prophet's ﷺ purify of motive, or to vilify him is indeed evil-mindedness of the worst kind. This marriage with Hazrat Hafsa رضى الله عنها provides more than sufficient proof that the Messenger of Allah ﷺ was indeed a

① Muhammad Ali Sabooni, Shubhat waa Abateel hawl ta'adad Zawjatur-Rasool ﷺ p-11.

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The husband of this brave lady fell in the first decisive battle between Kufr and Islam, fighting for the triumph of the true religion of God and the superiority of His speech. Hazrat Hafsa رضى الله عنها gladly sacrificed marital bliss for this most noble purpose. The Holy Prophet's ﷺ marriage with her was like balm for her wounded heart. By marrying her he soothed her suffering and delivered her from anxiety and grief. And Hazrat Jibraeel Ameen ؑ himself bore witness to the fact that Hazrat Hafsa رضى الله عنها had indeed deserved to become the embellishment of the prophetic household.

The Messenger of Allah ﷺ was more than fifty-five years old when he married this honourable lady who had lost her husband for the sake of Islam. This marriage was a means to achieve countless social ends, and to depict it in a way meant to create suspicion of the Holy Prophet's ﷺ purify of motive, or to vilify him is indeed evil-mindedness of the worst kind. This marriage with Hazrat Hafsa رضى الله عنها provides more than sufficient proof that the Messenger of Allah ﷺ was indeed a

① Muhammad Ali Sabooni, Shubhat waa Abateel hawl ta'adad Zawjatur-Rasool ﷺ p-11.

man of tremendous character and an extremely affectionate patron of his followers and not sensualist.^①

The purpose of the Holy Prophet's ﷺ marrying Hazrat Aisha رضى الله عنها and Hazrat Hafsa رضى الله عنها was, besides achieving a number of social political and religious ends, to strengthen the relation with two of his most sincere and devoted companions, a fact which even non-Muslims had to admit. John Bagot for instance writes:

'He (i.e. the Prophet ﷺ) had already married A'isha, the daughter of Abu Bakr, and his marriage to the daughter of Omar may perhaps be ascribed to his desire to bind his two principal assistants more closely to himself.'^②

William Muir, one of the most biased and antagonistic scholars of the West who wasted no chance of criticizing, nay rather vilifying Allah's Apostle ﷺ, even he was forced to admit that:

'With this marriage the ﷺ bound closer his friendship with her father.'^③

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT ZAINAB رضى الله عنها

Zainab was her name. Her descendency runs as follows: Zainab, daughter of Khuzaima, son of Abdullah, son of Umar, son of Abd Manaf, son of Hilal, son of Amir, son of Sa'sa'a.

She was called 'Ummul Masakeen' i.e. 'Mother of the Poor, due to her extreme generosity, benevolence and large heartedness with which she fed the indigent and poor and fulfilled their needs. She was first in Hazrat Abdullah bin Jahsh's ﷺ wedlock, and after he was martyred in the Battle of Uhud the Messenger of Allah ﷺ married her. Thereafter she lived only for two or perhaps three months. She and Hazrat Khadeeja رضى الله عنها were the only wives of the Holy Prophet ﷺ who passed away in his lifetime. The Messenger of Allah ﷺ himself led Hazrat Zainab Bint Khuzaima's رضى الله عنها funeral-prayers. She was laid to rest in Jannatul Baqi. Her age at the time of her demise was thirty years.^①

OUTCOMES OF THIS MARRIAGE

Hazrat Zainab Bint Khuzaima رضى الله عنها who was known by her honourary appellation 'Ummul Masakeen' was widowed thrice before Allah's Final Messenger ﷺ admitted her into his wedlock.

She was first married to Tufail bin Harith. After his death she was married by Hazrat Ubaida bin Harith ﷺ. After he was martyred in the Battle Badr she became the wife of Hazrat Abdullah bin Jahsh ﷺ. He too, was martyred in the Battle of Uhud. The Messenger of Allah ﷺ took pity on this extraordinary lady who had patiently brone so many sufferings, who had sacrificed so much for the sake of Islam, and

① Qazi Muhammad Sulaiman Mansoorpuri, Rahmatul lil Alameen 2/143; Al Azhari, Zaun Nabi 7/505.

② John Bagot, The Life and Times of Muhammad p-235; Zafar Ali Quraishi, The Mother of the Believers p-21.

③ William Muir, the life of Mahomat 3/151

① Vide Ibn Saad, Tabaqat 8/115-6; Ibn Qutaiba Al Ma'arif 87, 135, 158; Mustadrak Hakim 4/33, 34 and others

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① Vide Ibn Saad, Tabaqat 8/115-6; Ibn Qutaiba Al Ma'arif 87, 135, 158; Mustadrak Hakim 4/33, 34 and others

therefore, in order to help protect and support her he offered to marry her.^①

There is absolutely nothing sensual about this marriage, and yet, inspite of all these irrefutable facts orientalists dare to doubt the Holy Prophet's ﷺ purity of motive when he contracted this marriage, which is sufficient to prove the mischievousness of these evil-minded characters.

As a matter of fact, by marrying this extraordinary lady who had so selflessly sacrificed everything for the sake of Islam, the Messenger of Allah ﷺ gave his Ummat a beautiful example of human sympathy and mercy by marrying widows and supportless, destitute women in order to provide for them, to help and protect them.

① Vide Ibn Saad, Tabaqat 8/115-6; Zahabi, Al Ibr 1/5, Seerul Alaamun Nubalaa 2/218; Muhammad Mahmood Sawaf /awjaatun Nabi Tahirat wa hikmat tad aduhunna p-28

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT UM SALAMA رضى الله عنها

Her name was Hind and Um Salama was her patronym. She belonged to Banu Makhzoom, a branch of the Quraish. Her descendancy runs as follows: Hind, daughter of Abu Umayya, son of Suhail, son of Mugheera, son of Abdullah, son of Umar, son of Makhzoom. Her mother belonged to the tribe Banu Firas. Her descendancy runs as follows: Atika, daughter of Amir, son of Rabiah, son of Malik, son of Jazeemah, son of Alqamah, son of Jazi Attan, son of Firas, son of Ghanam, son of Malik, son of Kinana. Hazrat Um Salama's رضى الله عنها father was a rich and influential personality of Makkah. Whenever he set out on a journey he used to arrange provisions for all the members of the caravan, so he became known by the honorary appellation 'Zad-ur-Raqib' (Means of sustenance for the rider). He brought up Hazrat Um Salama رضى الله عنها with utmost care providing her with all kinds of luxuries and amenities.^①

She and her husband Abdullah bin Abdul Asad who is better known by his Kunniyat 'Abu Salama', accepted Islam in its earliest stages. They had stayed for some time in Abyssinia, then they returned to Makkah from where they finally migrated to Madeenah Munawwarah. Her husband Abu Salama ﷺ was a chivalrous warrior and excellent horseman. He had participated in the battles of Badr and Uhud. At Uhud he had sustained some wounds which did not heal and finally he succumbed to his injuries in Jamadius-Sani 4 A.H.^②

Hazrat Um Salama رضى الله عنها went to the holy Prophet ﷺ

① Musnad Ahmad 6/288; Ibn Mu'een Tareekh-e-Ibn Mu'een p-742; Ibn Saad, Tabaqat 8/86.

② Ibn Saad, Tabaqat 8/87; Zahabi Seerul Alaam un Nubala 2/203; Ibn Sayyidun-Nas Uyoomul Athr 2/303; Zarqani, Sharhul-Mawahib 3/239.

and informed him of her husband's death. The Messenger of Allah ﷺ advised her, 'Be patient, pray for his forgiveness and ask Allah to give her a better spouse.'

After Hazrat Um Salama رضي الله عنها had completed her waiting-period, Hazrat Umar رضي الله عنه conveyed the Holy Prophet's ﷺ proposal of marriage to her. Hazrat Um Salama رضي الله عنها replied: I have some objections,

1. I am a very sensitive, self-respecting woman.
2. I have got orphaned children under my care.
3. I am fairly aged.^①

The Messenger of Allah ﷺ did not mind any of these conditions so what objection could Hazrat Um Salama رضي الله عنها have now?

The marriage was solemnised in the last days of Shawwal 4 A.H. thus the grief caused to Hazrat Um Salama رضي الله عنها due to the death of her husband was compensated by Allah by granting her a life of everlasting joy. In Sunan Ibn Majah is mentioned:

فلما توفي ابوسلمة ذكرت الذي كان حدثني فقلت فلما اردت ان
اقول اللهم عطني خيراً منه، قلت في نفسي اعاض خيراً من ابى
سلمة ثم قلتها فعاضني الله محمد ﷺ.

'When Abu Salama died I remembered the tradition he had narrated to me and I began to supplicate, 'Oh Allah grant me a better life-companion than Abu Salamah', I thought who could be better than Abu Salama. But I prayed and Allah granted me the Holy Prophet ﷺ as life-companion.'

Although all the Holy Wives were fountain-heads of religious knowledge, there was no one to equal Hazrat Aisha رضي الله عنها and Hazrat Um Salama رضي الله عنها in this regard.

Mahmood bin Lubaid says:

كان ازواج النبي ﷺ يحفظن من حديث النبي ﷺ كثيراً ولا مثلاً
لعائشة و أم سلمة

① Zurqani 3/241; also see Zahabi Seerul Alaamun Nubalaa 2/205.

'The wives of the Holy Prophet ﷺ had preserved many of the prophetic traditions, but there was no match for Hazrat Aisha رضي الله عنها and Hazrat Um Salama رضي الله عنها.^①

Hazrat Abu Huraira and Hazrat Ibn Abbas رضي الله عنهما in spite of their being fountain-heads of knowledge themselves could not dispense with the knowledge of this honourable lady, and a great number of Tabaeen acquired gems of wisdom from her. She was an excellent recitor of the Holy Qur'an and could also imitate the Holy Prophet's ﷺ style of recitation. Once someone asked her how the Messenger of Allah ﷺ used to recite the Holy Qur'an. To this she replied that he would recite it ayat for ayat, distinctly and separately, thereafter she recited in the same manner. As far as knowledge of Hadith is concerned, she was second to none but Hazrat Aisha رضي الله عنها. She has narrated 378 traditions from Allah's Messenger ﷺ, therefore she falls in the third category of Muhadditheen among the companions.^② Hazrat Um Salama رضي الله عنها also was a Mutahida. The author of 'Isabah' has written about her:

صاحب العقل البالغ والرائي الصائب

'She was a lady of perfect intellect and sound sense of judgment.'^③

Allamah Ibn Qayyim wrote that if one was to collect the verdicts given by her they would easily fill a booklet. It is remarkable that most of her verdicts are agreed upon, which is nothing but the outcome of her sharp analytical mind.

Below are given a few names of those many seekers of knowledge who learnt Hadith from Hazrat Um Salama رضي الله عنها: Hazrat Abdur Rahman bin Abi Bakr رضي الله عنهما, Hazrat Usama bin Zaid رضي الله عنهما, Hazrat Hind bint Al Harith al Firasia رضي الله عنها, Hazrat Safiyah bint Shaiba رضي الله عنها, Hazrat Umar and Zainab رضي الله عنها (Hazrat Um Salama's رضي الله عنها offspring), Hazrat Musab bin Abdullah رضي الله عنه (her nephew), Nibhan (her slave whom she made a Mukatib), Hazrat

① Musnad Ahmad 6/317

② Ibn Hanibil, Al Misnad 2/317

③ Saeed Ansari, Seera Sahabiyah 6/66

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Abdullah bin Rafi' ﷺ, Hazrat Nafi' ﷺ, Shu'bah, Pasr Shu'bah, Abu Bakr ﷺ, Khaira mother of Hussan Basri, Sulaiman bin Yassar ﷺ, Abu Uthman Nahdi ﷺ, Hameed ﷺ, Abu Salama ﷺ, Saeed bin Musayyib, Abu Wail, Safiyah bint Muhsin, Sha'bee, Abdur Rahman bin Harith bin Hisham, Ikramah, Abu Bakr bin Abdur-Rahman, Uthman bin Abdullah bin Mawhib, Urwah bin Zubair, Kareeb Ibn Abbas رضي الله عنها, Qabeesa bin Zaheeb, Nafi ward of Umar Ya'la bin Mamluk.^①

Mother of the Faithful, Hazrat Um Salama رضي الله عنها lived on ascetic life she used to fast three days every month (Monday, Thursday and Friday) and constantly strived to earn Allah's good will and pleasure. Her children from her first husband were with her and she brought them up with utmost care. Once she asked the Messenger of Allah ﷺ whether there is any reward for this act of hers and he replied in the affirmative. She was eager to participate in good deeds. The verse of Tatheer (Srah Ahzab, Verse 33) was revealed while Allah's Messenger ﷺ was in her house. He immediately sent for Hazrat Fatima, Hazrat Hassan and Hazrat Hussain رضي الله عنهم gathered them under a large blanket and prayed 'Oh Allah these are the people of my house, keep them away from impurity and cleanse them with a through cleansing.' Hazrat Um Salama رضي الله عنها heard this supplication and enquired if she, too, was included with them. The Messenger of Allah ﷺ replied 'you have your own place and you are good.'

Hazrat Um Salama رضي الله عنها was very generous herself and also urged others to be generous. Once Hazrat Abdur Rahman bin Awf paid her a visit and said 'Mother, I have accumulated so much wealth that I apprehend great trouble because of it.' She said, 'Sonny, spend it. The Messenger of Allah ﷺ has said that there are many companions who will never see him again after his demise.'^②

Her love for Allah's Messenger ﷺ knew no limits. She had some of his blessed hair in her possession which she used to exhibit as sacred relict. The Holy Prophet ﷺ too

① Adhan Hawalah Sabiqah 6/69.

② Saeed Ansari, Seerus Sahabiyat 6/70.

loved her a lot. Once she asked him, 'Oh Messenger of Allah ﷺ, how come there is no mention of us in the Holy the Qur'an?' thereupon the Messenger of Allah ﷺ ascended the pulpit and recited the Ayat:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

'To Men who surrender and women who srrender, and men who believe and women who belive.'^①

OUTCOMES OF THIS MARRIAGE

The Mother of the Faithful Hazrat, Um Salama رضي الله عنها and her husband Hazrat Abu Salama Abdullah Al Asad were among those companions who deserve particular mention for their many sacrifices and their faithfulness to Islam and the Messenger of Islam ﷺ. They patiently bore the cruelties of the pagan Makkans who tried to punish them for their accepting Islam. They had migrated to Abyssinia and tolerated all kinds of difficulty for the sake of Islam. Thereafter they migrated from Makkah to Madeenah..

Hazrat Um Salama's رضي الله عنها husband Abu Salama ﷺ had participated in the battles of Badr and Uhud. At Uhud he received a wound on his arm. He was treated for about one month and the wound healed. In Muharram 4 A.H. the Messenger of Allah ﷺ dispatched a squadron under Hazrat Abu Salama's ﷺ leadership, which after twenty-nine days returned to Madeenah. Hazrat Abu Salama's ﷺ wound broke open again and finally, on 8th Jamadius-Sani 4 A.H. he died due to this injury.^②

Hazrat Um Salama رضي الله عنها was a mature lady and mother of four orphaned children. After she had completed her waiting-period the Messenger of Allah ﷺ sent her a proposal of marriage in order to extend his protection over those poor, helpless orphans and to redress the grievances of their mother, Hazrat Um Salama رضي الله عنها. She mentioned her concern regarding three factors: (1) Her age (2) Her having orphaned

① Musnad Ahmad 6/301.

② Uyoonul Asr 2/303; Zarqani 3/238.

children under her care and (3) Her being extremely self-respecting and sensitive.^①

In Shawwal 4 A.H. the Messenger of Allah ﷺ married Hazrat Um Salama رضى الله عنها. Anyone who ponders over the background of this marriage can easily understand its true spirit and essence. By marrying the Messenger of Allah ﷺ not only solved her financial and other difficulties but also took the responsibility of looking after her orphaned children thus granting them possibility to live an honourable, respectable life.

This marriage was extremely beneficial for another reason, too. Since Hazrat Muhammad ﷺ was the seal of prophethood, each and every aspect of his blessed life was related to his mission the interpretation and perfection of the true religion of Allah. He therefore needed the help of his intelligent witty ladies, like the ones he had admitted into his wedlock, and Hazrat Um Salama رضى الله عنها exactly fulfilled these criteria. Her wisdom, intelligence and sound sense of judgment were instrumental in saving the noble companions ﷺ from a great tribulation which they faced at one of the turning-points of Islamic history.

On the occasion of the truce of Hudaibiya, the conditions of which were greatly disliked by the noble companions as they thought this agreement to be extremely disgraceful. She advised the Messenger of Allah ﷺ in such an excellent manner that the issue was solved for all times to come, and the incident at the truce of Hudaibiya (which was in fact the preamble to the conquest of Makkah), testified to her extraordinary intelligence and insight.

The truce of Hudaibiya was an agreement which seemingly put the Muslims in rather unfavourable circumstances as the conditions therein were obviously contrary to the interest of Islam and Muslims. The Messenger of Allah ﷺ however accepted all those conditions mentioned in the agreement, and one of those conditions was that the

① Ibn Sayyidun Nas, Uyyoonul Athr 2/304

Muslims should return this year without having performed Umrah. The Holy Prophet ﷺ therefore ordered his companions to get their heads shaved and take off their pilgrims' grab, but the noble companions ﷺ were somewhat hesitant to comply with that order.

This was indeed a very awkward situation. And under these precarious circumstances the Messenger of Allah ﷺ approached Hazrat Um Salama رضى الله عنها for help as she was intelligent, witty, full of insight and well acquainted with the intricacies of the human psyche. So on the occasion of the truce of Hudaibiya, after the Holy Prophet ﷺ had called his companions three times to slaughter their sacrificial animals and to discharge their pilgrims' grab and after his seeing that his companions were kind of reluctant to obey him, he asked Hazrat Um Salama رضى الله عنها for advice. She told him 'Oh Apostle of Allah ﷺ! The truce weighs down heavy on your companions, so do not reprimand anyone. Just slaughter your animal and get your head shaved. (When they see you doing so then they will understand that this command is final and that they must no longer hesitate. They will then rush to carry out your order.)'

So the Messenger of Allah ﷺ had hardly slaughtered his sacrificial animal that the noble companions rushed to slaughter their offerings and to get their heads shaved.

This complex issue was resolved by Hazrat Um Salama's رضى الله عنها wise counsel.

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① Ibn Sayyidun Nas, Uyoonul Athr 2/304

Muslims should return this year without having performed Umrah. The Holy Prophet ﷺ therefore ordered his companions to get their heads shaved and take off their pilgrims' grab, but the noble companions ﷺ were somewhat hesitant to comply with that order.

This was indeed a very awkward situation. And under these precarious circumstances the Messenger of Allah ﷺ approached Hazrat Um Salama رضى الله عنها for help as she was intelligent, witty, full of insight and well acquainted with the intricacies of the human psyche. So on the occasion of the truce of Hudaibiya, after the Holy Prophet ﷺ had called his companions three times to slaughter their sacrificial animals and to discharge their pilgrims' grab and after his seeing that his companions were kind of reluctant to obey him, he asked Hazrat Um Salama رضى الله عنها for advice. She told him 'Oh Apostle of Allah ﷺ! The truce weighs down heavy on your companions, so do not reprimand anyone. Just slaughter your animal and get your head shaved. (When they see you doing so then they will understand that this command is final and that they must no longer hesitate. They will then rush to carry out your order.)'

So the Messenger of Allah ﷺ had hardly slaughtered his sacrificial animal that the noble companions rushed to slaughter their offerings and to get their heads shaved.

This complex issue was resolved by Hazrat Um Salama's رضى الله عنها wise counsel.

**WIFE OF ALLAH'S MESSENGER ﷺ,
MOTHER OF THE FAITHFUL
HAZRAT ZAINAB BINT JAHSH رضى الله عنها**

Zainab was her name. Her patronym was Hazrat Um Salama Hakeem رضى الله عنها. She belonged to the family of Khuzaimah, a break of the Quraish. Her ancestry runs as follows: Zainab, daughter of Jahsh, son of Rabab, son of Katheer, son of Ghanam, son of Wudan, son of Saad, son of Khuzaimah. Her mother's name was Umaina, who was the daughter of the Holy Prophet's ﷺ paternal grand-father Hazrat Abudl Muttalib. As such Hazrat Zainab رضى الله عنها was the Holy Prophet's ﷺ cousin being the daughter of his father's real sister.^① She accepted Islam in its earliest phase. The Messenger of Allah ﷺ had married her to Hazrat Zaid bin Haritha ؓ his freed slave whom he had adopted as his son. There are thousand examples and instances to demonstrate the fact that in Islam both the high - born and low - born are equal, yet this example surpasses all other examples because it forms the very foundation of the practical teaching of this principle. The tribe of Quraish, and in particular Banu Hashim had the honour and distinction of being the custodians of the Holy Ka'bah, due to which not even the rulers of Yaman dared to claim being at par with them. Islam however declared piety as the sole criterion for honour, and denounced pride and boastfulness to be remnants of the dark age. Hazrat Zaid ؓ seemed to be a mere slave, but in fact he was an extremely pious Muslim and a man of great virtue, therefore the Messenger of Allah ﷺ did not at all hesitate to marry Hazrat Zainab رضى الله عنها to him. One more reason for this marriage has been mentioned in the *Usudul-Ghaba* namely that:

① Musnad Ahmad 6/324; Ibn Saad, Tabaqat 8/101, 115; Khaleefa bin Khayat Tabaqat-e-Khaleefa p-332, Tareekh-e-Khaleefa p-149 and many others.

تَزَوَّجَهَا لِيَعْلَمَهَا كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ

'He (i.e. the Holy Prophet ﷺ) married her to Hazrat Zaid so that he may teach her the Book of Allah and the Sunnah of His messenger ﷺ'.^①

The couple stayed together for about one year, but they did not get along too well. Unpleasantness between the two increased and finally Hazrat Zaid ﷺ brought the matter to the Holy Prophet's notice, expressing his desire to divorce Hazrat Zainab رضي الله عنها.^②

The Messenger of Allah ﷺ again and again requested him not to divorce his wife. In the Holy Qur'an (Surah Ahzab, Verse 37) is mentioned:

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ

'And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour. Keep thy wife to thyself and fear Allah.'

But their relation did not improve and finally Hazrat Zaid ﷺ divorced his wife. Hazrat Zainab رضي الله عنها was the Holy Prophet's ﷺ cousin and she had only consented to this marriage because the Messenger of Allah ﷺ desired her to do so, otherwise she considered this marriage to be below her dignity (since Hazrat Zaid ﷺ was a former slave she resented this union.) Anyway, after she had been divorced the Messenger of Allah ﷺ, in order to pacify her, wished to marry her. However until then the Arabs thought of their adopted sons like of their real sons therefore the Holy Prophet ﷺ was reluctant to contract this marriage lest the people dislike this act of his. But this notion was nothing but a remnant of the days of ignorance which needed to be eradicated altogether so Allah Most High revealed the following:

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ

① Ibnul Aseeer, Usudul Ghaba 7/125

② Saeed Ansari, Seerus Sahabiyat 6/71-2

تَخَشَّهٖ زَوْجَكَ وَأَتَقَى اللَّهَ

'And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah had a better right that thou shouldst fear him.'

(Surah Ahzab, Verse 37)

This marriage of Hazrat Zainab رضي الله عنها was peculiar in several regards. It abolished the ancient convention of treating an adopted son like a real son. It was a magnificent demonstration of equality, eradicating the distinction between a free person and a slave. The injunction concerning the veil was sent down. This marriage was ordained by Almighty Allah through revelation, and arrangements for a sumptuous Waleemah were made. Hazrat Zainab رضي الله عنها used to feel proud in front of the other Holy Wives due to these peculiarities.^①

Hazrat Zainab رضي الله عنها was the most prominent among the Holy Prophet's ﷺ wives who could claim parity with Hazrat Aisha رضي الله عنها a fact which was admitted by the latter:

هِيَ الَّتِي كَانَتْ تَسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ -^②

'Out of the Holy Wives she was my only rival regarding honour and respect in the sight of Allah's Messenger ﷺ.'

Hazrat Zainab رضي الله عنها passed away in the twentieth year after Hijra, at the age of 53.^③

Waqidi has mentions that she was 35 years old when the Holy Prophet ﷺ married her.^④ but this contradicts more familiar traditions according to which she was 38 at the time of her marriage.

At the time of her death Hazrat Zainab رضي الله عنها left behind nothing but the house where she used to live. This house was then purchased for 5000 Dirhams by the Umayyad Caliph, Waleed bin Abdul Malik for the extension of the Holy

① ibid, p-74

② Musnad Ahmad 6/151 and others

③ Shami, Subulul Huda war Rishad 11/201

④ Zahabi, Seerul Alaamun Nubalaa 2/212

تَزَوَّجَهَا لِيَعْلَمَهَا كِتَابَ اللَّهِ وَسُنَّةَ رَسُولِهِ

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① ibid, p-74

② Musnad Ahmad 6/151 and others

③ Shami, Subulul Huda war Rishad 11/201

④ Zahabi, Seerul Alaamun Nubalaa 2/212

Prophet's ﷺ mosque.^①

Eleven Hadith have been narrated by her which are mentioned in the Sihah Sittah and other collections. Among the narrators of her Hadith are Hazrat Um Habeeba رضى الله عنها, Hazrat Zainab bint Abi Salama رضى الله عنها, her nephew Muhammad bin Abdullah bin Jahsh, Kulthoom bint Talq and Mazkoor (a slave).^②

Mother of the Faithful, Hazrat Aisha رضى الله عنها has said about her:

لَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبٍ وَاتَّقَى اللَّهَ وَاصْدَقَ حَدِيثًا
وَأَوْصَلَ لِلرَّحِمِ وَأَعْظَمَ صَدَقَةً وَأَشَدَّ ابْتَدَأَ لِنَفْسِهَا فِي الْعَمَلِ الَّذِي
تَصَدَّقُ بِهِ وَتَقَرَّبَ بِهِ إِلَى اللَّهِ

'I have not seen a woman more religious - minded, more dedicated to works which earn her the good will and pleasure of Allah.'^③

She used to engage herself in worship with utmost humility and devotion. She was extremely content, generous and liberal by nature. When Hazrat Umar Farooq ؓ sent her annual allowance, she covered it with some piece of cloth and then ordered Bazrah bint Rafi' to distribute the money among her relatives and the orphans. Bazrah objected that after all we also have got some right. Hazrat Zainab رضى الله عنها said whatever is left under that cloth shall belong to you. When Bazrah lifted the cloth she found there 85 Dirhams. After the money had been distributed, Hazrat Zainab رضى الله عنها prayed, 'Oh Lord, let me not, receive Umar's gift after this year.' Her prayer was accepted and she died in the same year.^④

OUTCOMES OF THIS MARRIAGE

Orientalists have concocted all kinds of scandalous stories regarding the Holy Prophet's ﷺ plural marriages, especially his marriage with Hazrat Zainab bint Jahsh رضى الله عنها. They

① ibid, 2/218; Zarqani Sharhul Mawahib 3/283

② Zahabi, Seerul Alaamun Nubalaa 2/216

③ Musnad Ahmad 6/151 and others.

④ Ibn Saad, Tabaqat 8/109 and others.

have woven a web of fanciful fairy-tales around historical distortions to the people thus trying to diminish if not completely eradicate the honour and respect for the Holy Prophet ﷺ which fills the heart of every believer. During the days of Allah's Apostle ﷺ the Jews, hypocrites and other enemies of Islam heavily criticised the Holy Prophet ﷺ for contracting this marriage. This marriage however was so significant that the most important aspects thereof are elucidated in the Holy Qur'an.

By marrying Hazrat Zainab bint Jahsh رضى الله عنها (who also happened to be the Holy Prophet's ﷺ cousin) the divorced wife of Hazrat Zaid bin Haritha whom the Messenger of Allah ﷺ had adopted as his son, the Holy Prophet ﷺ abolished the custom of adoption prevalent in the pre-Islamic Arabian society. This custom was in fact completely against the spirit of Islam, as has been clearly stated in the Holy Qur'an:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ

'Nor hath he made those whom ye claim (to be your sons) your sons.' (Surah Ahzab, Verse 4)

And further:

أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ
فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

'Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers. Then (they are) your brethren in faith and your clients.'

(Surah Ahzab, Verse 5)

After the revelation of these injunctions Hazrat Zaid was no longer called Zaid bin Muhammad but Zaid bin Haritha.

Qazi Muhammad Sulaiman Mansoorpuri writes about this pre-Islamic custom of adoption and its impact on society the following:

In different parts of the world, especially in Arabia it was not uncommon for a person who had no children to adopt another man's son as his own. Such a child was then called

'Mutabanna' (i.e. adopted son). Thereafter this boy was no longer ascribed to his real father, and the one who adopted him used to call him his son. This custom however was nothing but a reaction, rather rebellion against the Divine Decree. It was as though the one who adopted a boy says to Allah 'See, You gave me no son, yet I managed to procure one from elsewhere.'

Besides this:

- a) This custom negatively affects other family-members entitled to a share of the inheritance, who are indeed heirs, whereas an adopted son is declared to be a heir in an artificial way, so especially when it comes to the distribution of estate and ancestral property this custom gives rise to many differences and enmities among the family-members.
- b) An adopted son was like a branch cut off the family-tree, his heart and soul were always stung by the fact that he has got no blood-relation with the members of his new family, rather that this whole show was based on superficial customs. If he saw his brothers in a good condition then he would envy them and if they saw him in a good condition they would envy him.
- c) The one who adopted the boy, though he might have loved him a lot as long as he was a child and brought him up with utmost care, but once after he had grown up, if he does not meet the expectations of his step-father his love for the boy might diminish if not extinguish completely.
- d) On the other side there is the boy's real father, who had so willingly given away his own flesh and blood, but yet never ceased to love his son and cherish him in his heart. If he sees that his son is unhappy in his new house, then it will cause him lots of suffering as his son's unhappiness is after all the outcome of his own decision, thus he will continue to blame himself for having taken this step.

The above discussion proves that the artificial effect of adoption turns out to be a bitter fruit. This condition can be likened to a dye, about which a poet has so aptly said:

'Any dye is going to fade is the end.'^①

Thus, in order to abolish this custom Almighty Allah set forth the noble life and person of His final Messenger ﷺ as practical example showing that he is indeed a mercy for the worlds and the greatest of reformers. Allah Most High has thus demonstrated through the holy Prophet's ﷺ sacred being the futility of this custom. In the Holy Qur'an is stated:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ

'And Muhammad ﷺ is not the father of any of your men.'

(Surah Ahzab, Verse 90)

And already before that the Ayat below had been revealed:

وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ
الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۖ أَدْعَوْهُمْ لِأُبَائِهِمْ هُوَ أَقْسَطُ
عِنْدَ اللَّهِ

'Nor hath he made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah sayeth the truth and He showeth the way.'

(Surah Ahzab, Verse 4)

Qazi Muhammad Sulaiman Manzoorpuri writes that in the verses cited above this false custom has clearly been declared null and void. This custom prevailed all over the world. So old and deeprooted it was that one needed an extraordinary forceful example to abolish it. And was not Hazrat Muhammad ﷺ the best example for the whole world. Thus in order to uproot this mountain of ignorance, to drain this ocean of falsehood, the Holy Prophet ﷺ was destined to be that example.^②

THE REALITY OF THE ORIENTALISTS ABSURD CLAIMS

Although the orientalists have, with reference to the Holy

① Qazi Muhammad Sulaiman Manzoorpuri Rahmatul-lil-Alameen 2/187

② Qazi M. Sulaiman Mansoorpuri, Rahmatul-lil-Alameen 2/189.

Prophet's ﷺ marital life, claimed that all the marriages contracted by him smacked of sensuality and passion thus vilifying his honourable and virtuous life, but the most hue and cry they raised concerning the Holy Prophet's ﷺ marriage with Hazrat Zainab bint Jahsh رضى الله عنها. Orientalists scandalized this marriage as much as they could and they came up with countless objections and accusations. Their objections are of two types:

1. That the Messenger of Allah ﷺ had married the divorced wife of his adopted son Hazrat Zaid bin Haritha ؓ.
2. The second objection raised by them amounts to blasphemy and absurdity of the highest degree and is nothing but the outcome of their perverted minds, namely that this marriage resulted from the Holy Prophet's ﷺ being enamoured with Hazrat Zainab's رضى الله عنها beauty. Their scandal - monging regarding this has reached such heights that quoting the same would mean contempt.

William Muir combines both kinds of objections when he writes:

'Even in Arabia, to marry the divorced wife of an adopted son was a thing unheard of and he foresaw the scandal it would create. But the flame would not be stifled. And so casting his scruples to the winds he resolved at last to have her.'^① (نعوذ بالله)

THE SPECIFIC CHARACTER OF THE ORIENTALISTS OBJECTIONS

It is unavoidable to discuss both of the objections raised by the orientalists. Let us begin by analyzing the first objection, in order to do this we first need to find out why then Christian world in particular reads so adversely to the Holy Prophet's ﷺ marriage with the divorced wife of his adopted son. Qazi Muhammad Sulaiman Manzoorpuri answer this question in detail. He writes:

'We ought to find out what caused the Christians to feel so offended, so deeply hurt by this affair. Has the Old

① William Muir, Muhammad and Islam p-126

Testament declared adoption to be lawful? Has the Messiah ؑ sanctioned adoption to be a lawful and a permissible act. Has he said only one word to indicate its permissibility? If not, then why do Christians feel offended? Yes, they are offended not only because this infidel custom of adoption had thus been abolished but also because this act had rocked their fundamental creed; the belief in trinity. In Islam, it is a great sin to establish parental lineage between two people without them being really blood-related or for that case, father and son. Hence calling a man the son of God is blasphemy. Man cannot be compared to God. How can man, a combination of body and soul, having never ending desires and needs, be son of God, the Ever-Living and All-Sustaining? Man is born on a certain day before which he was non-existent and when his time has come, he dies, passing into nothingness. How could he be son of God who is Alive and eternal, son of Him who will be there when everything else has perished and Him who was there before anything else had come into existence. This is the true reason why Christians detest this incident so much.^①

The Hindu biographer of Allah's Final Messenger ﷺ, Swami Lakshman Parshad writes in his book, 'Moon over Arabia' the following with reference to the marriage between the Holy Prophet ﷺ and Hazrat Zainab bint Jahsh رضى الله عنها:

'Why does one expect a great reformer to abide by each and every custom of the world. The very meaning of reform is to make changes in a field in which one perceives some depravity, even though this custom might prevail since the beginning of time. A true national reformer's life is like a cry of protest directed against his people's traditions, customs, morals and usages. He desires naught but to blow this spirit, this

① Qazi Muhammad Sulaiman Mansoorpuri Rahmatul-lil-Alameen 2/190.

new life in the morbid remains of his people's society and of course, he is a most perfect interpretation of this new spirit. He himself leads his people on the path which he wishes them to tread, this is why one can not under any circumstances declare the Holy Prophet's ﷺ marriage with his adopted son's divorces to be an immoral unethical act. It was the need of time, the very demand of reform to do whatever he had done. Therefore there is no concession for anyone in his right mind to criticise the Holy Prophet ﷺ for having committed this absolutely lawful and permissible act.^①

TOLERANCE OF MUSLIM HISTORIANS

Orientalists have tried their best to scandalize the Holy Prophet's ﷺ marriage with Hazrat Zainab رضى الله عنها and they have written much in this regard which is nothing but their own wishful thinking and which not even comes near reality. The stories spun around the Holy Prophet's ﷺ having fallen in love with Hazrat Zainab رضى الله عنها prior to their marriage are also mere fabrications, the Holy Prophet's ﷺ pure and virtuous life clearly contradict such absurdities, as do other takens and indications. Reality is far away from such fanciful stories. Yes, we need to admit that some of our historians and exegeists have committed a grave mistake in this regard as they had, to a certain extent, provided the orientalists the material for their phantasies.

Allamah Ibn Katheer writes:

ذكر ابن ابي حاتم و ابن جرير ههنا عن بعض السلف آثاراً جبناً ان
نضرب عنها صفحاً لعدم صحتها فلا نوردها.

'Some scholars from among the pious ancestors have equoted here a number of (fabricated) traditions, but these are not authentic so we have not mentioned them here.'

Allamah Ibn Hayyan Abndalusi has stated:

لبعض المفسرين كلام في الآية يقتضى النقص من منصب النبوة

① Swami Lakshman Parshad, Moon over Arabia p-361

ضربنا عنه صفحاً

'Certain exegeists have written here words which do not behove the high status of apostlehood, therefore we omitted these statements.'

Allamah Qurtubi writes:

أما ما روى أن النبي ﷺ هو زَيْنَبُ امْرَأَةَ زَيْدٍ وَرَبَّمَا أَطْلَقَ بَعْضُ
الْمَجَانِ لَفْظَ عَشَقَ فَبُذِلَ إِنَّمَا يَصْدُرُ عَنْ جَاهِلٍ لِعِصْمَةِ النَّبِيِّ ﷺ عَلَى
مِثْلِ هَذَا أَوْ مُسْتَحْفَ بِحُرْمَتِهِ

'This tale was made up by people who were not aware of the Holy Prophet's ﷺ integrity, or they intentionally tried to degrade his exalted status.'

This view is also held by Allamah Aloosi.^①

Allamah Abu Bakr Ibn Arabi has in order to state the reality of this objection and to prove that this tale is a mere fabrication, written the following:

إِنَّهُ بَاطِلٌ لَا يَصِحُّ النَّظَرُ إِلَيْهِ فَإِنَّهُ كَانَ مَعَهَا فِي كُلِّ وَقْتٍ وَ مَوْضِعٍ وَ
لَمْ يَكُنْ هُنَاكَ حِجَابٌ يَمْنَعُهَا مِنْهُ فَكَيْفَ تَنْشَأُ مَعَهُ وَ يَنْشَأُ مَعَهَا وَ
يَنْظُرُهَا فِي كُلِّ سَاعَةٍ وَلَا تَقَعُ فِي قَلْبِهِ إِلَّا إِذَا كَانَ لَهَا زَوْجٌ وَقَدْ وَهَبَتْهُ
نَفْسُهَا وَ كَرِهَتْ غَيْرَهُ فَلَمْ يَخْطُرْ ذَلِكَ بِيَالِهِ فَكَيْفَ يَتَجَدَّدُ الْهَوَى
بَعْدَ الْعَدَمِ حَاشَا لِذَلِكَ الْقَلْبِ الْمُطَهَّرِ مِنْ هَذِهِ الْعَلَاقَةِ الْفَاسِدَةِ

'This (fabricated) story is absolutely absurd. It is not proper to even look at it. The Holy Prophet ﷺ was familiar with Hazrat Zainab رضى الله عنها. He had seen her on many occasions as there was no curtain or veil between them to prevent him from seeing her; this is easily possible if both were brought up together. They knew each other well, yet he did not fall in love with her. So how could it be that his heart was suddenly filled with love for her although both of them were married. Whereas it is a fact that she had dedicated her life to him, she had no liking for anyone else. Yet he had no concern for all these things. Then how could the love which had not developed for so long, suddenly have carried him away? No doubt the Holy Prophet's ﷺ sacred heart stands far above such frivolous absurdities.

① Al Azhari, Peer Karam Shah, Ziaul Qur'an 4/64; Ziaun-Nabi 7/529

new life in the morbid remains of his people's society and of course, he is a most perfect interpretation of this new spirit. He himself leads his people on the path which he wishes them to tread, this is why one can not under any circumstances declare the Holy Prophet's ﷺ marriage with his adopted son's divorces to be an immoral unethical act. It was the need of time, the very demand of reform to do whatever he had done. Therefore there is no concession for anyone in his right mind to criticise the Holy Prophet ﷺ for having committed this absolutely lawful and permissible act.^①

TOLERANCE OF MUSLIM HISTORIANS

Orientalists have tried their best to scandalize the Holy Prophet's ﷺ marriage with Hazrat Zainab رضى الله عنها and they have written much in this regard which is nothing but their own wishful thinking and which not even comes near reality. The stories spun around the Holy Prophet's ﷺ having fallen in love with Hazrat Zainab رضى الله عنها prior to their marriage are also mere fabrications, the Holy Prophet's ﷺ pure and virtuous life clearly contradict such absurdities, as do other takens and indications. Reality is far away from such fanciful stories. Yes, we need to admit that some of our historians and exegesists have committed a grave mistake in this regard as they had, to a certain extent, provided the orientalists the material for their phantasies.

Allamah Ibn Katheer writes:

ذكر ابن ابي حاتم و ابن جرير ههنا عن بعض السلف آثاراً جيناً ان
نضرب عنها صفحاً لعدم صحتها فلا نوردها.

'Some scholars from among the pious ancestors have equoted here a number of (fabricated) traditions, but these are not authentic so we have not mentioned them here.'

Allamah Ibn Hayyan Abndalusi has stated:

لبعض المفسرين كلام في الآية يقتضى النقص من منصب النبوة

① Swaini Lakshman Parshad, Moon over Arabia p-361

ضربنا عنه صفحاً

'Certain exegesists have written here words which do not behove the high status of apostlehood, therefore we omitted these statements.'

Allamah Qurtubi writes:

أما ما روى أن النبي ﷺ هوَى زَيْنَبَ امْرَأَةَ زَيْدٍ وَرُبَّمَا أَطْلَقَ بَعْضُ
الْمَجَانِ لَفْظَ عَشَقٍ فَهَذَا إِنَّمَا يَصْدُرُ عَنْ جَاهِلٍ لِعِصْمَةِ النَّبِيِّ ﷺ عَلَى
مِثْلِ هَذَا أَوْ مُسْتَخَفٍّ بِحُرْمَتِهِ

'This tale was made up by people who were not aware of the Holy Prophet's ﷺ integrity, or they intentionally tried to degrade his exalted status.'

This view is also held by Allamah Aloosi.^①

Allamah Abu Bakr Ibn Arabi has in order to state the reality of this objection and to prove that this tale is a mere fabrication, written the following:

إِنَّهُ بَاطِلٌ لَا يَصِحُّ النَّظَرُ إِلَيْهِ فَإِنَّهُ كَانَ مَعَهَا فِي كُلِّ وَقْتٍ وَ مَوْضِعٍ وَ
لَمْ يَكُنْ هُنَاكَ حِجَابٌ يَمْنَعُهَا مِنْهُ فَكَيْفَ تَنْشَاءُ مَعَهُ وَ يَنْشَاءُ مَعَهَا وَ
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① Al Azhari, Peer Karam Shah, Ziaul Qur'an 4/64; Ziaun-Nabi 7/529

Hazrat Zainab's رضي الله عنها age at the time of her marriage with Allah's Apostle ﷺ was a thirty-six years. The injunction concerning the veil had not been sent down yet. Keeping these two points in mind no one can possibly corroborate this absurd story that Hazrat Muhammad ﷺ was swept off his feet by Hazrat Zainab's رضي الله عنها beauty. After all she was his paternal cousin.

She had grown up under the Holy Prophet's ﷺ eyes. How could he not have been acquainted with her features, especially since the injunction concerning the veil had not been sent down yet. The beauty of a thirty-six year old woman, a woman belonging to such a hot country as Arabia, where women's youthful freshness wears out quickly, how could one accept that Hazrat Zaid bin Haritha ؓ (a freed slave) had given her up so that the greatest of all Prophets, the leader of the pious ؓ may proclaim his love for her. Reason, customs, experience and observation suffice to prove such absurdities wrong.^①

It is the Most Generous Lord himself who bestows favours on His Messenger ﷺ. This is the reason why no matter how hard the orientalists try to degrade the Holy Prophet's ﷺ immaculate character yielded them nothing, rather a number of people from their own ranks stepped forward and outrightly refuted this fabrication. Those western scholars who have examined this tale according to historical standards have declared it to be absolutely baseless and unacceptable. Montgomery Watt belongs to those people who had wasted no opportunity to criticise the Messenger of Allah ﷺ, but even he considered this absurd story to be unacceptable. His impressions of this tale are a clear indication that he considered the Holy Prophet ﷺ to be exonerated from those disgusting accusations. He writes:

'Despite the stories, then, it is unlikely that he was swept off his feet by the physical attractiveness of Zainab the other wives are said to have feared her beauty; but her age when she married Muhammad (ﷺ) was thirty-five, or perhaps rather thirty-eight, which is fairly advanced for an Arab woman.'^②

① Qazi Muhammad Sulaiman Mansoorpuri, Rahmatul-lil-Alameen 2/191

② Montgomery Watt, Muhammad at Madina p-133

Elsewhere he writes:

'It is most unlikely that at the age of fifty-six such a man as he should have been carried away by a passion for a woman of thirty-five or more.'

He further states the wisdom underlying the marriage between the Holy Prophet ﷺ and Hazrat Zainab رضي الله عنها as follows:

'The criticism of Muhammad (ﷺ), then was based on a pre-Islamic idea that was rejected by Islam, and one aim of Muhammad (ﷺ) in contracting the marriage was to break the hold of the old idea over men's conduct. How important was this aim compared with others which he might have had?'^①

Keeping in view the fact presented above one can say without apprehension that just like all the other marriages contracted by the Holy Prophet ﷺ this one too was not contracted for the sake of gratifying sensual desires, rather its purpose was to achieve great political, social and cultural objectives, as were the other marriages. And he was not the kind of human the orientalists have declared him to be. Now one may put the following question to the orientalists and other critics who have done their level best to scandalize this marriage of the Holy Prophet ﷺ and to tarnish his pure and integre life, whether one could expect a person who engages in such scandalous activities, as suggested by them, whether one could really expect him to perform anything outstanding in his life or to accomplish any major task?

Neither reason is willing to accept this nor does human experience corroborate this. Sixty years is not an age of sensual escapades. At such an age reason reigns over passion. A person who would behave like this at the age of sixty, then during the days of his youth he must have been a mere straw in the tempest of his passions, and no one would expect any major accomplishment from such a person. But not even the bitterest of enemies that holy being whom the orientalists have made the central character of their fanciful stories.

The accursed Raj Pal who has made the Holy Prophet's ﷺ

① Montgomery Watt, Muhammad (ﷺ) at Medina p-330

marital life the main subject of his book, who has in his filthy writ dared to vilify the Holy Prophet ﷺ in this regard even he could not help acknowledging the Holy Prophet's ﷺ virtue and integrity especially during his youth. He writes:

'Muhammad (ﷺ) married first at the age of twenty-five. The Arya Samaj has to admit that till then he always lived according to the law. Muhammad (ﷺ) was an ascetic. And it was his right to get married'

He also admits:

'Muhammad (ﷺ) was an ascetic. He did not marry up to the age of twenty-five, and inspite of the exuberance and passion which are so typical for youth, he saved himself from sin.

This antagonist further acknowledges:

'For twenty-five years he contended himself with only one wife, a twice widowed woman who was forty years old at the time of her marriage and when she passed away, she was sixty-five years of age. That a youth lives with an old woman is one argument to prove Muhammad's (ﷺ) chastity and pure life.'^①

John Davenport acknowledges the same historical fact in his work 'An Apology for Muhammad (ﷺ) and the Kuran.' He writes:

'It should be remembered that he lived from the age of twenty-five to that of fifty years satisfied with one wife; that until she died at the age of sixty-three he took no other, and that left him without male issue; and it may then be asked, is it likely that a very sensual man, should be contended for twenty-five years with one wife, she being fifteen years older than himself.'^②

① Vide Sanaullah Amritsari Muqaddas Rasool ﷺ p-39

② J. Davenport An Apology for Muhammad and the Kur'an p-25, 26

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT JUWAIIRIYAH رضى الله عنها

Juwairiyah was her name. She belonged to Banu Mustaliq a famous brands of the tribe of khuza'ah. Her ancestry runs as follows: Juwairiyah رضى الله عنها, daughter of Harith, son of Abi Dhirar, son of Habeeb, son of Aiz, son of Malik, son of Juzaima (Mustaliq), son of Saad, son of Amru, son of Rabiah, son of Haritha, son of Amrn Mazeeqayaa.^①

Hazrat Juwairiyah's رضى الله عنها father Harith bin Abi Dhirar was the chief of Banu Mustaliq. She was first married to a member of her own tribe, Musaf' bin Safwan (zi Shafar). Her father and her husband, both were bitter enemies of Islam, therefore Harith had, either at a wink of the Quraish or on his own accord, prepared to attack Madeenah Muawwarah. The Messenger of Allah ﷺ however got to know about this and sent Hazrat Buraidah bin Haseeb Aslami ؓ to make further investigation. When the latter returned from his mission he confirmed that piece of intelligence. The Messenger of Allah ﷺ then ordered his companions to prepare themselves. On the second Shabaan 5A.H. the troops left Madeenah and encamped at a place called Marisa which is approximately a stations away from Madeenah. Harith however got to know about this move beforehand, and he himself had left, too. The habitants of Murrisia, however aligned themselves and shot arrows for quite sometime. When the Muslims launched an attack on them they were swept off their feet. All of their men were killed and the remaining ones, nearly 600, were captured.^②

Hazrat Juwairiyah's رضى الله عنها father Harith was the chief of

① Vide Mushad Ahmad 6/324, 449; Ibn Saad Tabaqat 8/116-120; Khaleela bin Khiyat, Tabaqat-e-Khaleefa. 342, Tareekh-e- Khaleefa 224 and other.

② Saeed Ansari, Seerus Sahabiyat 6/78.

his tribe. When his daughter was captured he went to the Holy Prophet ﷺ and said, 'It is below my dignity that my daughter should become a bondmaid. I am the chief of my tribe and I am greatly respected among the Arabs. Therefore you ought to set her free.'

The Messenger of Allah ﷺ replied, 'Would it not be better if she decides for herself?'

Harith then went to his daughter and said, 'Muhammad ﷺ has given you the choice make sure you do not disgrace me.' She answered, 'I wish to remain in the services of Allah's Messenger ﷺ.' So the Holy Prophet ﷺ married her. ①

Ibn Saad mentioned in his 'Tabaqat' a tradition to the effect that Harith had paid the Holy Prophet ﷺ ransom for his daughter, and when she was free the Messenger of Allah ﷺ married her. ②

After the Holy prophet ﷺ had married Hazrat Juwairiya رضي الله عنها all the prisoners taken during this battle were set free at once by their capturers. The Muslim soldiers said that members of a tribe in which the Holy Prophet ﷺ was married can not be enslaved. ③

Hazrat Aisha Siddiqa رضي الله عنها states that she had never seen a woman more auspicious for her people than Juwairiyah رضي الله عنها and that because of her hundreds of families from Banu Mustaliq secured their freedom. ④

Hazrat Juwairiyah رضي الله عنها passed away at the age of 65 years, in Rabiul Awwal 56 A.H. Khaleefa Marwan led her funeral prayers. She was laid to rest in Jannatul Baqi. ⑤

She has narrated some traditions from the Messenger of Allah ﷺ and the following eminent traditionists have quoted

① Az-Zahabi, Seeru Alaamun Nubalaa 2/261, As-Salihi, Subulul Herda war Rishad 11/210.

② Ibn Saad, Tabaqat 8/117.

③ Ibid 8/118; Majmauz-zawaid 9/250; Az zahabi Seeral Alaamum Nubalaa 2/262-3.

④ Ibn Katheer, Usdul Ghabah 7/56; Al-zahabi, Seerul Alaamun Nubalaa 2/262, 265; As-Salihi, Subu-ul Huda war-Rishaad 11/20 210.

⑤ Tabaqat 8/120; Az-Zahabi 2/263; Subulul Huda war-Rishad 11/211

the same on her authority; Hazrat Ibn Abbas رضي الله عنه Hazrat Jabir رضي الله عنه Hazrat Ibn Umar رضي الله عنه Ubaid bin Sabbaq. Tufail, Abu Ayyub Maraghi Kulthoom bin Mustaliq Shadad bin had, Kareeb. ①

OUTCOMES OF THIS MARRIAGE

Mother of the Faithful Hazrat Juwairiyah رضي الله عنها was the daughter of the chief of Banu Mustaliq, Harith bin Abi Shirar. She was captured along with many other members of her tribe at Muraissa in Rabiul Awwal 5A.H. during the battle (Banu Mustalaqi). Two hundred families of Banu Mustaliq were captured during that Battle, and Hazrat Juwairiyah رضي الله عنها was among those prisoners. When the spoils of war were distributed, she fell in the lot of Hazrat Thabit bin Qais, who made her a 'Mukatiba' i.e. he offered her to ransom herself.

Hazrat Juwairiyah رضي الله عنها then went to the Messenger of Allah ﷺ and said: Oh Apostle of Allah ﷺ! you must know that I am Juwairiya, daughter of Harith bin Abi Dhirar, the chief of Banu Mustaliq. My being captured has not escaped your notice. I have been allotted to Thabit bin Qais who offered me to ransom myself, and therefore I request you to kindly help me in this matter. He replied: 'should I not tell you something better than this?' If you agree I shall pay your ransom, and after having thus freed you I shall marry you.

Hazrat Juwairiyah رضي الله عنها consented and accepted the Holy Prophet ﷺ. ②

Hazrat Juwairiyah رضي الله عنها had already expressed her desire to be freed. By chance her father Harith bin Abi Dhirar had also gone to the Messenger of Allah ﷺ, telling him: 'I am the chief of Banu Mustaliq. It is below my dignity that my daughter should live like a bondmaid. Therefore (y) ou ought to set her free.' He replied: 'Would it not be better if she decides for herself?' Harith bin Abi Dhirar then went to his daughter and said: 'The Messenger of Allah ﷺ has given you the option.' Hazrat Juwairiyah رضي الله عنها listened to him and said: 'I choose Allah and His

① Az-Zahabi, 2/261.

② Sunah Abi Dawood (Bab fi bai'ul Mukatib) 4/22.

Messenger ﷺ for myself.'^①

From this is learnt that Hazrat Juwairiyah رضى الله عنها accepted Islam on her own accord and that she had explicitly expressed her consent to this marriage. There is no aspect of coercion or force in this affair.

Another important point is that slavery constituted a regular part of warfare and international laws during that era. Slavery was not considered as something opprobrious, neither in Judaism and Christianity, nor in any non-inspired religion, nor in the Arab society itself. Islam has worked towards gradual abolition of slavery, a practical example thereof can be witnessed in Hazrat Juwairiyah's رضى الله عنها marriage. Once she was raised to the exalted station of a 'Mother of the Faithful' all the members of her tribe which comprised some two hundred families accepting Islam, but also in the conversion of their chief Harith bin Abi Dhirar.

The relation between the Messenger of Allah ﷺ and Hazrat Juwairiyah رضى الله عنها and her father رضى الله عنها had far-reaching effects.

Thus Banu Mustaliq which had enjoyed great honour and respect among the Arabs which yielded lots of political influence and whose military strength was to be reckoned with, after Hazrat Juwairiyah's رضى الله عنها marriage, this tribe lent its full support to the cause of Islam. The Doors to the propagation of Islam had been opened and the same swords which were once raised to fight against the Messenger of Allah ﷺ were now used in the way of Allah.

The paths were leveled for the propagation of Islam. Now the Muslims were safe from all sorts of attacks and pillage from the side of Banu Mustaliq.

This marriage between the Holy Prophet ﷺ and Hazrat Juwairiyah رضى الله عنها resulted in countless benefits and positive effects. Its political impact was considerable, as besides some other benefits the area of the new Islamic state was expanded

① Ibn Hajr, Al Isaba 4/265; Maulana Muhammad Idrees Kandhalvi, Seeratul Mustafa 1/715.

about 100 miles towards Makkah.^①

Thus this marriage resulted in a considerable territorial increase of the Islamic state, the importance and impact of which can easily be concluded.

Mother of the Faithful, Hazrat Aisha Siddiqah رضى الله عنها says:

ما اعلم امرأة كانت اعظم بركة على قومها منها

'I don't know any woman who has been more auspicious for her people than her.' (i.e. Hazrat Juwairiyah رضى الله عنها)^②

① Muhammad Hameedullah, Rasool-e-Akram ki Siasi Zindagi p-317

② Ibn Hisham, Seeratun-Nabwiya 2/294; Az-Zahabi Seerul Alaamun Nubalaa 2/265

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**WIFE OF ALLAH'S MESSENGER ﷺ,
MOTHER OF THE FAITHFUL,
HAZRAT UM HABEEBA رضى الله عنها**

Ramlah was her real name and Um Habeeba was her patronym. Her descendancy runs as follows: Ramlah, daughter of Abu Sufyan, son of Sahr, son of Harb, son of Umayya, son of Abd Shams. Her mother's name was Safiya, daughter of Abul Aas. Her mother was the real paternal aunt of Hazrat Uthman ؓ.

Hazrat Um Habeeba رضى الله عنها was born 17 years prior to the beginning of the prophetic mission. She was first married to Ubaidullah bin Jahsh, an ally of Harb bin Umayya.^①

After having accepted Islam the couple migrated to Abyssinia, where her husband apostated and became a Christian, Hazrat Um Habeeba رضى الله عنها however remained steadfast on Islam. Ubaidullah bin Jahsh, after having become a Christian, began to lead a free and licentious life. He gave himself up to drinking and died soon as a result of this habit.^②

After her waiting-period was over the Messenger of Allah ﷺ sent through Amru bin Umayya Dhamri a proposal of marriage to the Negus. When he had reached there the Negus conveyed the following message through a maidservant to Hazrat Um Habeeba رضى الله عنها that the Messenger of Allah ﷺ asked him for her hand in marriage. She then appointed Khalid bin Saeed as her representative. In the evening, the Negus gathered Ja'far bin Abi Talib ؓ and the other Muslims residing there and then solemnized the marriage himself. He also paid 400 Dinar mahr on behalf of the Holy Prophet ﷺ. After the

① Vide Musnad Ahmad 6/325, 425; Ibn Saad, Tabaqat 8/96-100; Khaleefa bin Khiyyat, Tabaqat Khaleefa p-332, Tareekh Khaleefa p-79, 86 and others.

② Ibn Saad, Tabaqat 8/97; Az-Zahibi, Seera Alaam Nabilaa 2/220; Zirqani, Shar Muwahib 3/242; Shami Sabil Huda wa Rashad 11/193.

marriage Hazrat Um Habeeba رضى الله عنها departed to Madeena.^①

She passed away during the reign of Hazrat Ameer Muawiya ؓ in the year 44 A.H, and she was laid to rest in Madeena. At the time of her death she was 73 years old. About her grave is only known that it was situated in the house of Hazrat Ali ؓ. His grandson Ali bin Hussain narrates that once he dug a corner of this house and found a slate with the inscription, 'This is the grave of Ramlah, daughter of Sahr.' He says that he then kept the slate back at its place.^②

Hazrat Um Habeeba رضى الله عنها has narrated 65 traditions. Many of the pious ancestors have transmitted the same on her authority. The names of some of her students are given below: Habeeba رضى الله عنها (her daughter), Muawiya ؓ and Utba رضى الله عنها, (Hazrat Abu Sufyan's ؓ sons), Abdullah bin Utba, Abu Sufyan bin Saeed Thaqafi, Salim bin Sawar (ward), Abul Jarrah, Safiya bint Shaiba, Zainab bint Abi Salama رضى الله عنها, Urwah bin Zubair ؓ. Abu Salihus-Saman, Sahr bin Hawshab.^③

How fervently she abided by the tenets of Islam can be deduced from the following incident. Once before the Conquest of Makkah, Abu Sufyan who was then still an infidel went to meet the Holy Prophet ﷺ in Madeenah. He went to his daughter's house and wanted to sit down on the Holy Prophet's ﷺ bedding. When Hazrat Um Habeeba رضى الله عنها saw this, she quickly turned over the bedding. Abu Sufyan ؓ sullenly said, 'Is it indeed so dear to you?' She then told him, 'This is the bedding of Allah's Messenger ﷺ. You are an infidel and therefore unclean.'^④

① Ibn Saad, Tabaqaty 8/98; Ahkam, Al Mustadrak 4/22; Al Zahibi, Seera Alaam Nabilaa 2/220; Salihi, Sabil Huda wal Rashad 11/193; Zarkani, Shar Muwahib 3/243.

② Ibn Abdul Bari, Istiaab 2/1843.

③ Zahabi, Seerul Alaamun Nubalaaa 2/219

④ Ibn Saad, Tabaqat 8/99-100; Az-Zahabi, Seerul Alaamun Nubalaa 2/222-3; Ibn Hajr, Al Isaba 12/260; As-Salihi Subulul Huda war Rishad 11/195-6

She zealously followed the prophetic traditions and urged others to do so, too. Once she heard the Holy Prophet ﷺ say that anyone who offers every day twelve Rakat of voluntary prayers, a house shall be built for him in paradise. She says that she always offers those twelve rakat. As a result thereof her student and brother Utba, his student Amru bin Uwais and Amru's student No'man bin Salim, all of them were in their respective eras very particular about offering these prayers.^①

OUTCOMES OF THIS MARRIAGE

Mother of the Faithful Hazrat Um Habeeba رضى الله عنها was the daughter of Abu Sufyan bin Harb, a renowned chief of the Quraish of Makkah she had accepted Islam in its early stages and so did her husband. The couple had migrated to Abyssinia to escape the excesses committed against them by the pagans of Makkah. Within a few days her husband Ubaidullah bin Jahsh apostated and become a Christian. Hazrat Um Habeeba رضى الله عنها however remained steadfast on Islam.

This was indeed a very difficult time for Hazrat Um Habeeba رضى الله عنها and a great probation. She had left her parents, her relatives, her hometown and her husband for the sake of Islam, a tremendous sacrifice indeed. Now she was all alone without any friend or supporter in a foreign land. Her father was not merely an enemy of Islam but he was the ringleader of the pagans of Makkah. When the Messenger of Allah ﷺ got to know about her patiable condition, he sent through the Negus, the King of Abyssinia a proposal of marriage to her, in order to redress her grievance and to take proper care of her. Hazrat Um Habeeba رضى الله عنها accepted this generous offer considering it to be an extraordinary honour. The Negus then, after gathering Hazrat ja'fer bin Abi Talib ؓ and other Muslims, solemnized the marriage on behalf of the Holy Prophet ﷺ. Then he sent Hazrat Um Habeeba رضى الله عنها to Madeenah Munawwarah so that she may live with her august

① Musnad Ahmad 6/425

husband ﷺ.^①

The marriage between the Holy Prophet ﷺ and Hazrat Um Habeeba رضى الله عنها had far-reaching effects. The most notable political benefit of this union was that her father Abu Sufyan, who was before Hazrat Um Habeeba رضى الله عنها becoming a member of the prophetic household, the ring leader of the pagans of Makkah and one of the foremost to instigate enmities against Islam and the Messenger of Islam ﷺ, and who had participate in all kinds of battles and military strikes against the Muslims, after this union not only his feelings of enmity had cooled down he also ceased to participate in any battle against the Muslims. Islam thus was internally stabilized and secure against a number of external onslaughts, and preaching of religion was now possible on a larger scale than ever. This was the beginning of worldwide propagation of Islam. The Messenger of Allah ﷺ dispatched several letters to the rulers of the old world. The boundaries of the Islamic state were fortified, it was the beginning of conquests, the Islamic empire expanded further and further. This marriage led to a decrease of internal and external military pressure on the recently emerging Islamic state. As a result of the Holy Prophet's ﷺ marriage with Hazrat Um Habeeba رضى الله عنها, her father Abu Sufyan who was the leader of the pagans of Makkah became less antagonistic towards Islam, the practical outcomes thereof could be witnessed on the occasion of the Conquest of Makkah when the Messenger of Allah ﷺ and his noble companions ﷺ entered the Holy city and Abu Sufyan, inspite of the reproaches of the pagans as well as his wife's rebukes, did nothing in order to prevent the Muslim army from advancing further, until finally Makkah was conquered without much difficulty. The Makkans who were the foremost in all kinds of military companions, who had several times attacked the Islamic state of Madinah and who, before the advent of Islam, taught their adversaries for decades, these people, on account of the relation between their leader Abu Sufyan and the Messenger

① Muhammad Mahmood us-Sawwaf, Zawjatun-Nabi ﷺ, p-69.

of Allah ﷺ, let themselves be defeated by Islam and Muslims while showing hardly any resistance. The conquest of Makkah was thus a major step towards the worldwide propagation of Islam.

**WIFE OF ALLAH'S MESSENGER ﷺ,
MOTHER OF THE FAITHFUL,
HAZRAT SAFIYAH رضى الله عنها**

Her real name was Zainab. The Arabs used to call that part of the spoils of war which was to be allotted to the ruler 'Safiyah'. Zurqani has mentioned that since after the conquest of Khaiber she fell in the Holy Prophet's ﷺ lot, she became known by the name Safiyah.^①

Her father's name was Huyyay bin Akhtab. He was the chief of Banu Nadeer, and he belonged to the descendants of Hazrat Haroon ؑ. Her mother's name was Darrah. She was the daughter of the chief of Banu Quraizah. Banu Nadeer and Banu Quraizah were considered to be the most illustrious tribes from among the children of Israeel as they had settled in the northern parts of Arabia aeons ago.^②

Hazrat Safiya رضى الله عنها was first married to Salam bin Mishkam Al Quraizi who had divorced her after sometime. Then she came into the welock of Kinanah bin Abul Huqaiq. Kinanah was killed in the battle of Khaiber, so were her father and her brother.^③

On the return from Khaiber, at a place called 'Sahba' the Messenger of Allah ﷺ married her. He made her sit behind him on his camel and gave her his cloak to cover herself. This was to show the public that Hazrat Safiya رضى الله عنها had become one of the Holy Wives.^④

Hazrat Safiyah رضى الله عنها had passed away in Ramadhan 50

① Ahmad bin Hambal, Musnad 6/336; Ibn Saad, Tabaqat 8/120, 129; Khaleefa bin Khayat, Tareekh Khaleefa p-82-3, 186; Ibn Qutaiba, Al-Maarif p-138, 215; Al Hakim, Mustadrak 4/28-9 and many others.

② Saeed Ansari, Seerus Sahabiyat 6/90

③ Musnad Ahmad 3/123; Az-Zahabi, Seerul Alaamun-Nubalaa 52/231-2

④ Ibn saad, Tabaqatul Kubra 8/124; Az-Zahabi, Seerul Alaamun Nubalaa 2/336; Ibn Hajr, Al Isabah 13/14, As-Salihi, Subulul Huda war Rashad 11/213; Zarqani 3/257

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A.H. She has been buried in Jannatul Baqi. At the time of her demise she was sixty years of age.^①

She has narrated a couple of traditions from the Messenger of Allah ﷺ, which have been quoted by Hazrat Zainul Abideen ؓ, Ishaq bin Abdullah bin Harith, Muslim bin Safwan, Kinanah, Yazeed bin Mut'ab and others.^②

Like the other Holy Wives, Hazrat Safiyah رضى الله عنها was too a center of religious knowledge. In the *Usdul Ghabah* is mentiond:

كانت عاقلة من عقلاء النساء

'She was the most intelligent out of women of knowledge and understanding.'^③

Zarqani has said about her:

كانت صفة عاقلة حليلة فاضلة

'Safiyah was intelligent, knowledgeable and forbearing.'^④

Forbearance and patience are some of her most prominent virtues and excellencies. After the Battle of Khaiber when Hazrat Safiyah رضى الله عنها and her sister were brought as captives, the latter screamed on seeing the dead bodies of her tribesmen. Hazrat Safiyah رضى الله عنها however, even when she passed by her husband's corpse, remained calm. She was an embodiment of patience and it was as though nothing could rock her composure.^⑤

Hazrat Safiyah رضى الله عنها loved the Holy Prophet ﷺ endlessly. When he was ailing she exclaimed:

'Alas! Would your disease befall me instead!'

The other Holy Wives looked at her so the Messenger of Allah ﷺ said: 'She speaks the truth.'^⑥ (i.e. there is no doubt in the sincerity of her statement.)

① Fathul Bari 4/240; Zarqani 3/257; Subulul Huda 11/217

② Az-Zahbi, Seerul Alaamun Nubalaa 2/232

③ Ibn Atheer, Usdul Ghabah 7/169

④ Zarqani 3/257

⑤ Saeed Ansari, Seerus-Sahabiyat 6/92

⑥ Ibn Saad Tabaqat 8/128; Az-Zahabi, Seerul Alaamun Nubalaa 2/235, Ibn Hajr, Al Isabah 13/14, Zarqani, Sharhul Mawahib 3/259

The Messenger of Allah ﷺ too loved her a lot and always tried to please her.

Once the Messenger of Allah ﷺ went to see Hazrat Safiyah رضى الله عنها and found her in tears. He asked why she was crying so she told him that Aisha رضى الله عنها and Hafsa رضى الله عنها calim to be the most superior among the Holy Wives as they are not only your wives but also related to you. He then said, 'So why did you not tell them: Hazrat Haroon ؓ is my father, Hazrat Moosa ؓ is my uncle and Hazrat Muhammad ﷺ is my husband. So why do you think you are better than me?'^①

OUTCOMES OF THIS MARRIAGE

Mother of the Faithful, Hazrat Safiyah رضى الله عنها belonged to Banu Nadeer, a famous Jewish tribe. Her father, the chief of Banu Nadeer, was Huyyay bin Akhtab, one of Hazrat Hroon's ؓ descendants.^② Banu Nadeer was a tribe of central importance for the Jews of Madeenah. Hazrat Safiyah رضى الله عنها was captured in Muharram 7 A.H after Khaiber had been vanquished.

Her noble lineage and her family's respectability called for her being raised to the honourable post of a 'Mother of the Faithful'. Thus, keeping in view her noble background, the Messenger of Allah ﷺ admitted her into his wedlock. Before, marrying her, the Holy Prophet ﷺ had given Hazrat Safiyah رضى الله عنها the option. In case she would prefer to continue professing the faith of her ancestors, i.e. Judasim, he would set her free and send her back to her tribe. And in case she wishes to accept Islam he would set her free and then marry her. Hazrat Safiyah رضى الله عنها preferred Islam over Judaism and so the Messenger of Allah ﷺ took her as wife.^③ The outcomes of this union were more or less the same as that of the union with Hazrat Juwairiyah رضى الله عنها. One can not disregard the political importance and respectability which Banu Nadeer enjoyed in Madeenah. Through this marriage many opportunities to call

① Musnad Ahmad 3/135; Mustadrak Hakim 4/29; Zahabi 2/232; Al Isabah 13/14; Zarqani 3/259; Subulul Huda 11/2

② Ibn Sayyidun Nass, Uyoonul Athar 2/307.

③ Muhammad Mahmood Sawwaf, Zawjatun Nabi 15 P-77.

the Jews of Madeenah especially Banu Nadeer to Islam came into being, propagating Islam on a large level was now easier than ever.

WIFE OF ALLAH'S MESSENGER ﷺ, MOTHER OF THE FAITHFUL, HAZRAT MAIMOONAH رضى الله عنها

Maimoonah was her real name. She belonged to the tribe of Quraish. Her ancestry runs as follows: Maimoonah, daughter of Harith, son of Huzh, son of Buhair, son of Hizam, son of Ruba, son of Abdullah, son of Hilal, son of Amir, son of Sa'sa'ah, son of Muawiya, son of Bakr, son of Hawwaz, son of Mansoor, son of Ikrimah, son of Khusaifa, son of Qais, son of Ghailan, son of Mudir. Her mother belonged to the tribe of Humair.^①

She was first married to Masood bin Amru bin Umiar Thaqafi. Thereafter the couple had to separate for some reason. Then she got married to Abu Raham bin Abdul Uzza. After his death, the Holy Prophet ﷺ married her.

In the month of Zil Qa'dah 7 A.H. the Messenger of Allah ﷺ set out for Makkah with the intention of performing Umrah, and he contracted the marriage with Hazrat Maimoonah رضى الله عنها while in the state of Ihram. This was the last marriage contracted by the Holy Prophet ﷺ therefore Hazrat Maimoonah رضى الله عنها is the last of the Holy Wives.^②

It is a strange coincident that Mother of the Faithful, Hazrat Maimoonah رضى الله عنها passed away at the same place, a place named 'Sarif' where she got married. Hazrat Abdullah bin Abbas رضى الله عنها led her funeral prayers and lowered her body into the grave.^③

① Musnad Ahmad 6/329; Ibn Saad, Tabaqat 8/132, 140; Khaleefa bin Khayat, Tabaqat Khaleefa p-338, Tareekh Khaleefa p-86, 218; Ibn Qutaiba, Al Ma'arif p-137, 344 and others.

② Ibn Saad, Tabaqat 8/140; As-Salihi, Subulul Huda war Rashad 11/209

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When the bier was lifted Hazrat Abdullah bin Abbas رضى الله عنها said 'She is the wife of Allah's Messenger ﷺ, so do not shake it unnecessarily, lift it with due respect and walk slowly.'^①

She had passed away in the year 51 A.H. Forty-six traditions have been narrated by her, some of which show her deep understanding of juristic matters.

Some religious luminaries who had quoted traditions from Hazrat Maimoonah رضى الله عنها are: Hazrat Ibn Abbas رضى الله عنهما, Abdullah bin Shidad bin Ilhad, Abdur-Rahman bin As-Saib, Yazeed bin Asam (they all were her nephews), Ubaidullah Al-Khawlani, Mazba (her maidservant), Ata bin Yassar, Sulaiman bin Yassar, Ibraheem bin Abdullah bin Ma'bad bin Abbas, Kareeb (Hazrat Ibn Abbas's slave), Ubaidah bin Sabaq, Ubaidullah bin Abdullah bin Utba, Aaliya bint Sabee.'^②

Hazrat Aisha رضى الله عنها has remarked about Hazrat Maimoonah's رضى الله عنها character:

انها كانت اتقانا الله واوصلنا للرحم

'She was very God-fearing and had great regard for the rights of her kith and kin.'

OUTCOMES OF THIS MARRIAGE

Before the Messenger of Allah ﷺ married her, Hazrat Maimoonah رضى الله عنها had been in the wedlock of Masood bin Amru Thaqaifi and Abu Rahm bin Abdul Uzza. In her old age she was widowed. One major reason for the Holy Prophet's ﷺ contracting this marriage was to help the elderly now supportless. Hazrat Maimoonah رضى الله عنها, to redress her grievances and to take care of her, and through her family's influence, to forward the message of Islam to different tribes and clans. Thus through this marriage a number of families became the Holy Prophet's ﷺ relatives-in-law, a relation which was given great importance in the Arabian society of those

① Ibn Saad, Tabaqat 8/140; Az-Zahabi, Seerul Alaamun-Nubalaa 2/245; Zaqani, Sharhul Mawahib 3/250.

② Az-Zahabi, Al Ibr 1/8, 45; Seerul Alaamun-Nubalaa 2/239

days. Eight of Hazrat Maimoonah's رضى الله عنها sisters had married into highly reputed tribes and clans. All these clans became the Holy Prophet's ﷺ relatives as a result of this marriage, a propagation of Islam.

The well-renowned research scholar and biographer Dr Muhammad Hameedullah writes with reference to Muhammad bin Habeeb, the compiler of the, 'Kitabul Muhabbir' the following:

لا يعلم امرأة في العرب كانت اشرف دامن هند بن عوف ام ميمونة
واخواتها

'In the whole of Arabia it is not known of any woman to have more respectable sons-in-law than Hind bint Auf, the mother of Hazrat Maimoonah رضى الله عنها and her sisters.'^①

These relations had a considerable and far-reaching impact on the propagation of Islam, the importance of which cannot be neglected. How great a role did the relations resulting from this marriage and and familial connections actually play. Briefly, to know this it suffices to state that on account of this union the Messenger of the Messenger of Allah ﷺ got on the one hand more people to assist him in his mission and on the other, two of the most ingenious military strategists and generals had joined his ranks, namely Hazrat Khalid bin Waleed and Hazrat Amru bin Al Aas رضى الله عنهما who consequently vanquished vast territories for Islam. No doubt this marriage had infinite social and political benefits a fact which is also admitted by the Western writer, Washington Irving who writes the following:

'This was doubtless another marriage of policy, for Hazrat Maimoonah رضى الله عنها was fifty-one years of age and a widow, but the connection gained him two powerful proselytes. One was Khalid Ibn al Walid a nephew of the widow, an intrepid general. The other proselyte was Khalid's friend Amr bin al Aas.'

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THE HOLY PROPHET ﷺ MARRIAGES FACTS, CAUSES, OUTCOMES

SEAL OF PROPHETHOOD, PERFECTION OF RELIGION TWO MAJOR OBJECTIVES OF HAZRAT MUHAMMAD'S ﷺ PROPHETIC MISSION

The most prominent aspect of Hazrat Muhammad's ﷺ prophetic mission was his being the chief and leader of all former prophets and messengers and his being the seal of prophets. His mission, his message as well as the Islamic faith are universal. He was sent unto the children of Adam, unto the whole world, the jinn and mankind as a sample to follow for all times to come and as the last of all prophets. Through him the true religion of Allah was brought to the ultimate pinnacle of perfection. Hazrat Muhammad ﷺ was sent as a bringer of glad tidings and a warner unto all mankind. This is the eternal truth which has been proclaimed in the Holy Qur'an. Says Almighty Allah:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

'And we have not sent the (Oh Muhammad) save as a bringer of good tidings and a warner unto all mankind.'

Allah Most High declares with reference to the universality of Hazrat Muhammad's ﷺ mission as a prophet and messenger.

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

'Say (Oh Muhammad)! Oh mankind! Lo! I am the messenger of Allah to you all.' (Surah Araf, Verse 158)

Almighty Allah has further declared that Hazrat Muhammad's ﷺ eternal and unprecedented message is indeed meant for all the worlds and that he has been sent as a plain warner calling mankind to the truth.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

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'Blessed is He who hath revealed unto His slave the criterion (of right and wrong), that he may be warner to the peoples.' (Surah Furqan Verse 1).

The final and greatest of all guides, the chef of Arabs and non-Arabs Hazrat Muhammad Mustafa ﷺ has been sent to guide all mankind. There are many Ahadith stating this eternal truth. The Holy Prophet ﷺ has for instance said:

بعثتُ الى الأحمر والأسود

'I have been sent to the white and the black. (eastern and western) people.' ❶

Another occasion the Holy Prophet ﷺ has said with reference to the peculiarity of his mission:

أما أنا فارسلتُ الى الناس كلهم، خاصة و كان من قبلى إنما يرسل الى قومه

'I have been sent to all mankind whereas any prophet before me was sent only unto his own people.'

Hazrat Jabir bin Abdullah ؓ has reported the following from Allah's Messenger ﷺ,

عن جابر بن عبد الله قال: كان النبي ﷺ يبعث الى قومه خاصة و بعثتُ الى الناس عامة.

'Previously each prophet was sent only unto his own people and I have been sent unto all mankind.

After fully comprehending this eternal truth let us divert our attention to the other aspect of the above proposition. Since the Holy Prophet ﷺ has been sent as a guide for all mankind, as leader of Arabs and non-Arabs and as Allah's Last and final Messenger, the true religion of Allah was brought to perfection through him therefore each and every aspect of his pure life constituted a verbal or practical teaching, interpretation or explanation of the manifest truth, or was meant to convey the divine message to others, it was absolutely inevitable to preserve all the duties of his blessed life. After having learnt

❶ Musnad Ahmed 4/416

about this irrefutable, undeniable fact let us turn to the pure life of Allah's Final Messenger ﷺ.

PUBLIC LIFE

Human life has got two angles, one is public life and the other is a person's private life. To understand someone's dealings, his character and behaviour it is incumbent to look at both main aspects of his life; his public as well as his private life. Nothing should remain secret, in other words, one should know about all his states and conditions.

Public life refers to that period of time which a person spends in front of common people. Usually there are many witnesses able to give a detailed account of a person's behaviour. If we examine the Holy Prophet's ﷺ sacred life in this regard, then one may claim with pride - and rightly so - that the noble companions رضوان الله عليهم اجمعين have preserved all details concerning the Holy Prophet ﷺ character, manners, teachings and so forth with such perfection that no match for their effort in this regard can be found in the whole history of mankind. And it was inevitable to do so, since through Him ﷺ the truth religion of Allah was given its final and perpetual form. Hazrat Muhammad ﷺ was the last of all prophets and messengers. Each and every of his words or actions are an interpretation of Deen, rather they are Deen themselves. This is proven from the following ayat:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ

'Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired.' (Surah Najum, 4-5)

Therefore it was absolutely necessary to preserve both aspects of the Holy Prophet's ﷺ pure and blessed life, its public aspect as well as the private one. And history bears witness that this need was duly fulfilled. No detail of the Most Noble Prophet's ﷺ public or private life remained concealed.

The mothers and teachers of the noble companions رضوان الله عليهم اجمعين and the whole Muslim community, i.e. the Holy

Wives have preserved the details of the blessed life of Allah's Final Messenger ﷺ with such accuracy and exactness and then forwarded this knowledge with such care to the believing people that the like thereof cannot be found in human history. No aspect of his ﷺ blessed life remained concealed.

There are numerous traditions apprising us of the Holy Prophet's ﷺ private life. Throwing light on each and every angle thereof so that all becomes clear and nothing remains in the dark. Not a single moment of the Holy Prophet's ﷺ remained secret. His private life he spent among his wives. When out of his home he was in the gathering of his faithful companions. Even the greatest of men is in the comfort of his home just like any common man, therefore, according to Voltaire, no man is a hero in his home. Bosworth Smith however holds that this rule is not applicable in the case of the Holy Prophet ﷺ at least.

Gibbon writes;

None of the former prophets let himself be so thoroughly scrutinized by his followers as Muhammad. He has presented himself first of all to all those who, knew him very well as a human, i.e. his wife, his slave, his brother, his intimate friends and all of them, without the least hesitation, accepted the truthfulness of his claim. No one can be better informed about a person's private life than one's spouse, and is it not true that the first one to believe in him was his wife, the Mother of the Faithful, Hazrat Khadeeja رضى الله عنها. She had been his companion since fifteen years prior to the beginning of his mission. She knew him inwardly and outwardly. So right at the time when Hazrat Muhammad ﷺ proclaimed his prophethood she testified him and believed in him.

Even the greatest of men who is married to just a single woman can muster the courage to tell his personality, to tell the world each and every thing about his private life, but the Messenger of Allah ﷺ who had a number of ladies in his wedlock, he told each of them to publicise everything. What he did in privacy what he did in public, what he did at night in the cover of darkness and what he did in the brightness of the day. Is there anything to match this courage, this confidence and strength of character?

The noble companions, male and female ﷺ and the Holy

Wives have preserved each and every detail of the Noblest of all Prophets ﷺ pure life be it the public or private angle thereof - his teachings, sayings and traditions with utmost care and accuracy and the highest degree of perfection, an extraordinary well - investigated account of which Syed Sulaiman Nadwi has given in 'Seeratun-Nabi' Vol-VII and 'Khutbat-e-Madaaris' p-73-75.

The Holy Prophets ﷺ have fulfilled the sacred duty of forwarding all the details of Hazrat Muhammad Mustafa's ﷺ public life to the people of the world and the perfection with which they did so has got no match in the history of mankind. No community had ever presented such a detailed accurate account of their prophets' lives.

John Davenport begins his work 'An Apology for Muhammad ﷺ and the Koran by stating that:

'There is no doubt that among all conquerors and legislators of yore there was not one whose annals have been recorded more detailed and accurate than those of Muhammad ﷺ.'

The well renowned orientalist Reverend Bosworth Smith delivered in 1847 in the Royal Institute of Great Britain a lecture named 'Mohammad ﷺ and Mohammedanism,' which was later on printed and published in book form. In this lecture he has beautifully acknowledged the same eternal truth. He says;

'Whatever is true concerning religion is unfortunately also true in case of these three religious and their respective founders, whom we, due to the lack of any better expression, refer to as 'historical'. We know less about the earliest follower of a religion than we know about those who succeeded them. We know less about Zarathustra and Confucius than we know about Solen and Socrates. We know less about Moses and Buddha than we know about Ambrose and Cesar. As a matter of fact, we know only a tiny fraction of the life of Christ. Who can lift the veil concealing the realities of those thirty years, who has prepared the path for three years. Whatever we know, it has given life to one third of the world's population and may be it will give life to many, many more. His life was an ideal life, very distant and yet so close real and unreal at the same time. But now much of it we do not know we know nothing about Christ's private

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life, his early friends and his relation to them, the different stages of his spiritual mission, so many questions concerning him crop up in our minds which shall never be answered. But in Islam everything is manifest and clear. Nothing remains clouded in mysteries.'

We know about Muhammad ﷺ as much as we know about Lewitt and Milton. Early Arab writers did not record myths, fictive tales, or supernatural events, and if, then the same can easily be separated from historical events. No one can deceive himself or others in this regard. It is as though bright day-light illuminates everything and as though it can reach everyone.^①

PRIVATE LIFE - AN IMPORTANT ANGLE OF THE HOLY PROPHET'S ﷺ PURE LIFE

It were the mothers of the Faithful, i.e. the Wives of Allah's Final Messenger ﷺ who preserved the details of their august husband's ﷺ private life and then presented the same to the world. Thus the world got to know about the Holy Prophet's ﷺ supererogatory acts of worship, his vigil at his Tahajjud - prayers, his ascetic life, his activities at home, his interacting with his family and so forth. His integrity, piety and devoutness became thus clear as the splendour of a new day.

The world got to know how the Messenger of Allah ﷺ worshiped his Lord in the cover of darkness when no one save the knower of the unseen watched him, how he stood, bowed and prostrated in front of his Lord and Creator devoting himself completely to the one who has got no partners (Surah Muzzammil, too, bears witness to this).

This is the reason why the Messenger of Allah ﷺ had taken ten more wives after Hazrat Khudeejatul Kubra رضى الله عنها, so that there be a group of ladies able to present matters relating to his private life to the people of the world. No one can know more about a person's character and his private life than his spouse. This is the wisdom and purely religious motive of the Holy Prophet's ﷺ having contracted more than one marriage,

① ibid p-71; J. Davenport, An Apology for Muhammed ﷺ and the Kuran p-14-15.

so that matters relating to his private life be preserved with utmost care and accuracy and then forwarded to the people of the world, so that not even the least doubt remains. Further the Holy Wives were to teach women all those injunctions and regulations relating to their persons which they could not enquire from men directly due to their inborn modesty. The Messenger of Allah ﷺ did not contract those marriages in order to — gratify any sensual desires — as he, except for one marriage, wedded only widows and divorcees who were neither famous for their beauty nor for their wealth. Rather, the Messenger of Allah ﷺ led an extremely simple, frugal life. The purpose of these marriages was to teach women certain injunctions relating to themselves through members of their own sex. The apartments of the Holy Wives were in fact the apartments of the mothers and teachers of this Ummat. It is absurd to entertain thoughts of sensuality and pompousness about a man in whose home the stove was not lit for ten months and who along with his family sustained himself on dates and water, who spent the day in the mosque and at night standing on his prayer-rug in front of his Lord until his blessed feet became sore and swollen.^①

RELIGIOUS AND LEGISLATIVE CAUSES

The motive behind the Holy Prophet's ﷺ multiple marriages was to abolish certain innovation, erroneous notions and unlawful customs and rites dating back to the Days of Ignorance. In the old Arab society slaves were looked down as worthless and mean. Even after their emancipation they would not be treated with honour and respect. Islam is a religion of equality and justice, It does not divide humans in classes on basis of their being free or slave, of noble or of common descent, of their being rich or poor, influential or weak, or any other artificial barrier. Islam has come to abolish all distinctions of this kind. The mission of Islam is to establish equality and justice among the people, and it has laid down golden principles in this regard, namely.

① Muhammed Idress Kandhalvi, Seeratul Mustafa ﷺ 2/441-2

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يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ

'Oh mankind! Lo! We have created you from a male and a female and have made you nations and tribes that you may know one another. Lo! The noblest of you in the sight of Allah is the best conduct.' (Surah Hijurat, Verse 13)

Likewise the Messenger of Allah ﷺ has said, 'No Arab is better than a non-Arab and no non-Arab is better than an Arab, nor is any black-skinned person better than a white-skinned one, nor is any white-skinned person better than a black-skinned one, except with regard to piety.' In the Holy Qur'an is further mentioned that:

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ

'Lo! A believing slave is better than an idolater though he please you.' (Surah Baqarah, Verse 221)

During the days of ignorance the custom of adoption was widespread in the Arabian peninsula. People would adopt the children of others and then treat them as though they were their own flesh and blood, with regard to inheritance, marriage, divorce and all other matters of life. Thus the wife of an adopted son was considered to be like the stepfather's real daughter-in-law and as such it was absolutely unlawful for him to marry her. Likewise the stepfather's wife was considered to be the adopted child's real mother and therefore she was prohibited unto him. Such fictive relations however are not acceptable in Islam. Therefore it was necessary to take effective measures in order to eliminate this erroneous custom which was deeply rooted in the Arab society. Through the union with Hazrat Zainab bint Jahsh رضى الله عنها both innovations were completely eradicated. To elucidate this matter further it seems appropriate to give a brief account of how Hazrat Zaid bin Haritha ﷺ became such a close associate of the prophetic household. Allamah Qurtubi has mentioned the following tradition on authority of Hazrat Anas bin Malik ﷺ in his

Tafseer:

'Hazrat Zaid was captured in Syria by some of Tihama's horsemen. Hakeem bin Hizam then bought him in a market called 'Sona Akkaz' and then presented him to his paternal aunt Hazrat Khadeeja, who, when she got married to Hazrat Muhammad ﷺ gave the boy to him as a gift. Hazrat Zaid had served the Holy Prophet ﷺ for some time when his father and uncle had come to Makkah in order to ransom him. The Holy Prophet ﷺ told them that if the boy wishes to go with them, then they make take him along without having to pay any ransom. Hazrat Zaid however preferred to remain in the Holy Prophet's ﷺ services rather than to be free and return to his people. Then the Messenger of Allah ﷺ (who was greatly pleased to hear this) proclaimed.

يا معشر قريش اشهدوا انه يرثني وارثه

'Oh Quraish! Bear witness that Zaid is from now on my son. He shall inherit me and I shall inherit him.'

He then took the boy around and made the Quraish witness to his having adopted Zaid. Zaid's father and uncle were pleased with this and returned home.'

Hazrat Zaid ﷺ was captured when he was merely eight years old. For seven years he had served Hazrat Khadeeja رضى الله عنها. At the age of fifteen he came in the services of Hazrat Muhammad Mustafa ﷺ. Within a few days he became so impressed by his noble character, good treatment, love and affection that he preferred remaining a slave in the services of his master over being free, over returning to his parents, his relatives and his homeland. Hazrat Zaid ﷺ was thirty years old when the honour of Prophethood was conferred to Hazrat Muhammed ﷺ, that means he had spent fifteen years under the Holy Prophet's ﷺ patronage and care. He was one of the first to believe in him. When Hazrat Zaid ﷺ decided to stay in Hazrat Muhammad's ﷺ services rather than to return with his real father, then at that moment he was freed by his august master who then adopted him as his son. So from then on, in

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accordance with the ancient Arab custom Hazrat Zaid ﷺ was called 'Zaid bin Muhammad'.

When the Ayat:

'Proclaim their real parentage. That will be more equatable in the sight of Allah.' (Surah Ahzab Verse 5) was revealed, then the Messenger of Allah ﷺ said to him; You are Zaid bin Haritha bin Sharaheel.' Allah Most High has abolished this ancient custom by revealing this Ayat. Thereafter the people began to call him 'Zaid bin Haritha'. Hazrat Zaid was held in high esteem by the Messenger of Allah ﷺ. He cared very much for him. Hazrat Zaid bin Haritha ﷺ had requested the Holy Prophet ﷺ to contract his cousin Hazrat Zainab Bint Jahsh رضى الله عنها in marriage with him. The Holy Prophet ﷺ duly honoured that request and forwarded the proposal to Hazrat Zainab's رضى الله عنها family. Hazrat Zainab رضى الله عنها and her brother however disliked that a woman belonging to one of the most respected families among the Quraish and a cousin of Allah's Final Messenger ﷺ should be married to a former slave. On this occasion the following Ayat of Surah Ahzab was sent down:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

'And it become not a believing man or a believing woman. When Allah and his Messenger have decided an affair (for them), that they should (after that) claim any say in their affair.' (Surah Ahzab, Verse 36).

After the revelation of this ayat these people happily accepted the Holy Prophet's ﷺ decision. It is indeed the miracle of Islam which united a former slave and an Arab woman belonging to one of the most respected families among the Quraish in marriage. The relation between the two however got strained shortly after this marriage. Hazrat Zaid ﷺ perceived some aversion in Hazrat Zainab's رضى الله عنها temperament, so he mentioned this to the Holy Prophet ﷺ and asked him whether he may divorce her - Allah's

Messenger ﷺ however advised him to fear Allah and to patiently put up with his wife's behaviour. Hazrat Zaid ﷺ obeyed and thus a few days passed. However when he was fully convinced that due to different temperaments and outlooks it was not possible for them to lead a happy married life, rather that the very purposes of marriage seen to be defeated, he, compelled by the unfavourable circumstances finally divorced her. This was indeed a shock for Hazrat Zainab's رضى الله عنها family who were not in favour of this marriage in first place. They had accepted the proposal merely for the sake of obeying the Holy Prophet ﷺ, and now they were out rightly dejected due to the humiliation which this divorce had caused them. Almighty Allah however willed that this humiliation become a source of honour for them, as they had willingly submitted themselves to the Divine Deeree. So when the objective of this marriage was attained, and when the equality of a believing slave and an honourable Quraishite lady in the Islamic society had been practically demonstrated, and when slaves began to be treated with due honour and respect, thus completely eliminating notions of ancestral pride and haughtiness which were remnants of the Day's of Ignorance, then Allah willed that another need be fulfilled through Hazrat Zainab's second marriage, that the pre-Islamic custom of adopted son was treated like a real son in all ways of life. Islam, which Allah Most High had declared to be the religion most liked by Him and which He had declared to be the sole way to salvation, and which, by abolishing all former religions, shall continue to last until the Day of Judgement, causing all mankind to gain from its beneficial injunction, in view of all the above, it was necessary to set an end to all wrong and baseless customs. But since the same were deeply rooted in the Arab society, since the effects thereof had penetrated all ways of life it was not possible to fully abolish these customs merely through verbal injunctions, nor was it possible to make the people understand the evils thereof. It required a tempest of action to completely uproot this evil tree, and

indeed these customs could be compared to a strong, fully grown tree, they were not like a delicate seeding which is blown away by a light breeze of spoken words. Therefore Almighty Allah had willed that His beloved, His prophet and Messenger, Hazrat Muhammad Mustafa ﷺ become the means to eliminate this custom. Allah Most High therefore instructed His Messenger ﷺ through revelation to marry Hazrat Zainab رضى الله عنها in order to set an end to those erroneous notions and to propagate the pure beneficial principles of Islam which are in perfect harmony with man's nature, so that thereafter no believer might have reservations to marry the wife of his adopted son. The Messenger of Allah ﷺ however had certain apprehensions that the hypocrites would try to defame him by saying 'look Muhammad ﷺ has married his daughter-in-law'.

This is the reason why he was a bit hesitant to take this step, until Almighty Allah sent down a revelation not to fear mankind and to fear Allah instead, and, without further delay, to comply with the Divine injunctions. Thus, this blessed union came into being. Says Allah Most High in the Holy Qur'an;

وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَخُفِيَ فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَشِيَ النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لِيَكُنِيَ لَكَ يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

'And when thou saidst, unto him on whom Allah hath conferred favour and thou hast conferred favour.' Keep thy wife to thyself, and fear Allah. And that didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah had a better right that thou shouldst fear him. So when Zaid had performed the necessary formality (of divorce) from her, we gave her unto

thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.'

(Surah Ahzab, Verse 37)

'Zawwajna kahaa' i.e. 'We gave her unto thee in marriage' implies that this marriage was contracted in accordance with Our decree; and the wisdom thereof has been stated as follows, that from now on a believer can, without least inconvenience or harm, marry the wife of his divorced adopted son. Any opponent might now ask whether it was really necessary for the Messenger of Allah ﷺ to take this step, as in the Holy Qur'an has already explicitly stated that the ancient Arab custom of adoption stands abolished. No one's adopted son is like a real son, like one's own flesh and blood. Now, from the legal point of view it should have been perfectly permissible for a person to marry the wife of his adopted son and vice versa, without taking such a drastic step. The answer to this is in the negative. A mere proclamation without any practical demonstration thereof was not sufficient to abolish this social evil.

To sum up the purpose of the union with Hazrat Zainab رضى الله عنها was to abolish the custom of adoption. The Messenger of Allah ﷺ had, in accordance with the Divine ordinances, taken the necessary steps to fully eliminate those erroneous practices and notions for all times to come. In the Holy Qur'an has further been clearly stated that:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

'Muhammad ﷺ is not the father of any man among you, but he is the Messenger of Allah and the Seal of Prophets; and Allah is Aware of all things. (Surah Ahzab, Verse 40)

This marriage had most definitely not been contracted for the sake of gratifying any sensual desires, rather it was contracted in order to abolish certain evil customs and to

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establish the sound Islamic principles which are in perfect harmony with man's nature.^①

EDUCATIONAL REASONS

Men and women, both constitute important and valuable members of the Holy Prophet's ﷺ Ummat, and the message of Islam is directed to all believers – male and female. This has particularly been mentioned in the Glorious Qur'an. Says Almighty Allah;

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ
وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

'And the believer, men and women, are protecting friends of one another; they right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His Messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.'

(Surah Tawbah, Verse 71)

There are countless matters in life which are in particular related to women. Islam has provided detailed guidelines regarding the problems faced by women, because the fair sex constitutes half of the Muslim community, and Islam, the perfect way of life, could not possibly ignore matters relating to half of its followers i.e. matters relating to women's anatomical and biological peculiarities. In order to forward the same to the believing women and to explain those injunctions to them, the Holy Prophet ﷺ who was sent to impart this important knowledge to his followers, especially the female ones, to keep of extremely chaste, virtuous, intelligent, upright and pious ladies, who could assist him in discharging this important duty. Such women who preserve

① Taken from: 'Bahadh aur Nazr' (Sept. 1995) art. Payghamber-e-Islam aur Taaddud Azwaj (Nooral Haqq Rahmani).

all details of the Holy Prophet's ﷺ domestic life and then forward the same to the women of this Ummat with utmost accuracy and care, without making any addition or subtraction of their own, and then teach their disciples also how to put their knowledge into practice.

In order to accomplish this great task the Messenger of Allah ﷺ needed such women who, without any restrictions imposed by religion or society, could dwell with him in his blessed abode, and this kind of liberties could be given only to such ladies who were related to the Messenger of Allah through marriage.

The number of Muslims had increased considerably after the migration to Madeenah. Within no time those pure souls numbered several thousand and it was the Holy Prophet's ﷺ sacred duty to impart them knowledge of the religious injunctions. One cannot expect a single wife to discharge on her own all those manifold obligations which came along with the honour of being in the wedlock of Allah's Final Messenger ﷺ. One reason for the Holy Prophet's ﷺ plural marriages was that he needed experienced and intelligent ladies to help him attain his objectives. With one exception all the ladies in his wedlock were widows. These ladies were widows, but yet their intelligence, their insight and understanding as well as their righteousness and honesty caused them to be a worthy match for the Noble Prophet ﷺ. The Messenger of Allah's ﷺ only virgin wife, Hazrat Aisha Saddiqa رضي الله عنها stood, in spite of her tender age, not in the least behind the other ladies with regard to the above mentioned virtues, rather, as a matter of fact, her extra ordinary achievements remained unmatched.^①

The Messenger of Allah ﷺ had instructed his followers:

خذوا نصف دينكم عن هذه الحميراء

'Take half of the religious knowledge from this Humaira (i.e. Hazrat Aisha Siddiqa رضي الله عنها).^②

Hazrat Ata bin Rabah has said;

① Al-Azhari, Peer Mahmood Karm Shah, Dhiyah Nabi ﷺ 7/480

② Aidhan Huwalah Sabiqat

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كانت عائشة افقه الناس و احسن الناس رأياً في العامة

'Hazrat Aisha رضي الله عنها was the most knowledgeable person with regard to the religious injunctions and in matters of general nature her opinion was sounder than that of anyone else.^①

Allah Most High had sent His beloved ﷺ as the last of prophets, as a source of guidance and reform, as a beautiful example to follow for all mankind, until the Last Day. It was one of his responsibilities to prepare such a group of people who could carry on with his mission, whose flawless characters were exemplary for all mankind and whose behaviour was worthy of emulating by every nation, every tribe, anywhere in the world, for all times to come. Those people whose reform was initially entrusted to the Messenger of Allah ﷺ were illiterate, steeped in ignorance and not in the least acquainted with anything resembling civilization. They were drowning in an ocean of darkness and ignorance. They had strayed far away from the straight path. They had sunken beyond imagination. They were in an abyss of error and falsehood with regard to their religion, their ethics and their social interaction. It was the duty of Allah's Final Messenger to impart religious knowledge to those uncouth rustics, those semi-barbarians, turning them into cultured individuals, an example for the whole world, for all times for come. Almighty Allah hints towards this great objective of the Holy Prophet's ﷺ when He says in the Glorious Qur'an;

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي
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'He it is who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the scripture and

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Wisdom, though before they were indeed in error manifest.'

(Surah Jumu'ah, Verse 2)

Men and women are the two pillars supporting the edifice of human society, and complete reform of a society is possible only in case both men as well as women receive appropriate education and training. Merely reforming men does not necessarily lead to the reformation of the whole society because women, constitute half humankind, and only women are in a position to completely reform women. This is why women's reform must be given more importance than that of men because it is women who raise the future generation. A mother's lap is the child's first school, the kind of education and training which a child gets there will show its impact throughout his life. If the mother is refined and well mannered then her children will display those traits, too, thus it is possible to bring about positive Changes in a society by taking particular care of the kind of upbringing which its young ones receive.

So in order to reform women and to propagate religious knowledge among them, the Messenger of Allah ﷺ had to marry several women of different intellectual disposition, age and social background, and then, after training them thoroughly prepare them to reform other women.

The time which the Messenger of Allah ﷺ had spent in Makkah was extremely tumultuous. The handful of people who had accepted Islam were mostly weak and oppressed, but yet, in spite of steadfast on their faith, and the Messenger of Allah ﷺ would teach them matters of relating to their faith in secret. The chapters and verses of the Glorious Qur'an which were revealed during that period deal mainly with the Islamic creeds, the oneness of Allah, prophethood, the Day of Resurrection, reward and punishment and descriptions of the hereafter. There were only very few verses revealed which dealt with legal injunctions. After Hijra however, Islam spread quickly, whole families submitted themselves to the true religion of Allah and within no time almost the whole population of Madeenah Munawwarah had accepted Islam.

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The Messenger of Allah ﷺ and his devoted companions could finally establish themselves in this environment of freedom, peace and security, so now the Holy Prophet ﷺ could begin to teach, train and reform his companions in an orderly manner. Every morning and evening he would impart them religious knowledge, and a group of companions, the 'Ashab-e-Suffah' had fully dedicated themselves to the acquisition of religious knowledge; they would continuously engage themselves in memorising the Holy Qur'an and the sacred Ahadith, in acquiring proper understanding of the same and sharing their knowledge with others. Other people like merchants, farmers, artisans and so on regularly attended the Holy Prophet's ﷺ assemblies. If anyone could not attend those assemblies due to any compelling circumstances then he would send his brother or any other family member instead, requesting him to inform him about whatever matters of importance had been discussed in the assembly. The Holy Prophet ﷺ had also dedicated some time to women's education, during which women could come and acquire religious knowledge. (Details regarding this can be found in Khatatul Meqree Zi. Ad-Daras fi Tarikhul Madaris; Allaamun. Nisaa and Khairul Quroon ki Darsgahen our Nizam-e-Taleem). Some injunctions of the Holy Law apply to both, men and women, some are related only to men, not to women and some are related only to women. Women are most suitable to explain injunctions of the latter kind to other women, likewise a husband can explain these matter to his wife without any inhibition, but he might not be able to explain those things to women other than his wife. Women also, due to their inborn modesty, feel shy to enquire these injunctions from a man. There were some women among the Ansaar, who for the sake of knowledge, overcame their shyness in order to learn these injunctions. The majority of women however could not muster so much courage as to ask the Messenger of Allah ﷺ directly, they rather requested the Holy Wives رضى الله عنهن to make the necessary enquiring. The Messenger of Allah ﷺ

himself was extremely modest and bashful, so when a lady came to him, asking him to explain certain injunctions peculiar to women, he would reply in ambiguously rather than concretely. Hazrat Aisha رضى الله عنها narrates that once a woman from the Ansaar, Hazrat Asmaa bint Yazeed رضى الله عنها presented herself to the Messenger of Allah and asked him how she is to take the prescribed both after menstruation. The Messenger of Allah, while answering her query, told her to use a piece of cotton which has some scent on it and to purify herself there with. She asked 'How should purify myself with it?' The Messenger of Allah ﷺ gave her the same answer. The woman asked a second and third time, and the Holy Prophet ﷺ replied in the same manner, exclaiming 'Subhanallah' and turning away due to embarrassment. Hazrat Aisha رضى الله عنها then beckoned her to come with her and then explained to her in privacy what the Holy Prophet ﷺ meant. The true religion of Allah flourished and prospered in Madeenah Munawwarah, whole tribes and clans accepted Islam, especially after the truce of Hudaibiya when the Muslims and pagans had pledged not to fight each other for ten years, there was nothing to obstruct the propagation of Islam and people entered the fold of Islam, indeed depicting the statement of Allah Most High يدخلون في دين الله افواجا. The Holy Prophet ﷺ had succeeded in his mission of uniting the residents of the Arabian peninsula under the banner of Islam and in joining their hearts in love and friendship. And from there the religion of truth spread all over the world. During this period, the Messenger of Allah ﷺ had contracted most of his marriages, as obviously reforming the women of all tribes in Arabian was a task far too great to be accomplished by one woman for accomplishing this task there had to be several women, belonging to different tribes therefore the Holy Prophet ﷺ had admitted several women of different ages, different capabilities and social background and belonging to different tribes, into his wedlock, who were to become examples worthy of imitation for the women of their respective tribes, due to their profound religious knowledge.

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Thus during the Holy Prophet's ﷺ lifetime as well as after his demise those honourable ladies discharged their sacred duty of reforming the believing women and explaining the religious injunctions to them. Injunction related women's issues in particular such as menstruation, post partum conditions, purification, child birth, infant-care and bring up of children were disseminated mainly by the Holy Wives رضي الله عنهن. Likewise they played a significant role in preserving and elucidating certain aspects of the Holy Prophet's ﷺ blessed life. There were thousands of companions to narrate matters relating to the Holy Prophet's ﷺ public life, whereas the Mothers of the Faithful informed the believers about all the details of his private life.

It is nothing but their extra ordinary kindness that they have apprised the Muslim Ummat of all angles of the Holy Prophet's ﷺ private life, otherwise we would indeed be deprived. In the Holy Qur'an, the Mothers of the Faithful are reminded of their exalted position when they are addressed as follows;

يٰۤاَيُّهَا النِّسَاءُ الْبَنِي لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ

'Oh wives of the Prophet! Ye are not like any other women.'

(Surah Ahzab, Verse 32)

That means your lives shall be an example to follow for all mankind, especially for women, until the Day of Judgement. Allah Most High had chosen you to be the life companions of His Final Messenger ﷺ. But this unique honour means also an increase in your responsibilities, so act carefully and wise whatever you are doing.

Further they are reminded of the fact that your apartments are the centre of Divine revelation and religious knowledge, the place where the signs of Allah are read out early and late, the place from where the people of the world are being taught the Book of Allah and wisdom, namely the Sunnah of His Messenger ﷺ. Therefore your role is of tremendous importance. First you must yourself live up to

those reading and then forward them to others.' Says Almighty Allah;

وَأَذْكُرْتُ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ ءَايَاتِ اللَّهِ
وَالْحِكْمَةِ

'And bear in mind that which is recited in your houses of the revelations of Allah and wisdom.' (Surah Ahzab, Verse 34)

This statement can be interpreted as follows;

'Oh wives of the Prophet ﷺ! Preserve ye well whatever is received unto you of the Glorious Qur'an and whatever gems of wisdom your august husband ﷺ entrusts to you. Implement those teachings yourselves first and then call others to the truth which is reflected in those teachings. You are the ones who, due to their spending each and every moment in My Messenger ﷺ company, know more about the guidance brought by him than anyone else, therefore you alone are in a position to propagate this knowledge.

The Holy Wives had, due to their close relationship with Allah's Final Messenger ﷺ fully absorbed his teachings, and, endowed with politeness, virtuousness, and excellent manners, they gave the believing women, no, rather the whole mankind, a beautiful example to follow. In order to attain this noble goal the Messenger of Allah ﷺ had, after migrating to Madeenah, during the third phase of his blessed life, married several women belonging to different tribes and clans. Thus he provided the women of his Ummat a reliable means of acquiring sound religious knowledge and spreading the message of Islam. And perhaps, keeping in view this noble goal the demise of Allah's Apostle ﷺ, so that they can fully dedicate themselves to the education and reform of the believing women, because a new marriage would hinder them in discharging this sacred duty. Obviously so great a task can impossibly be accomplished by one woman alone. It required several women and this is the main reason why the Messenger of Allah ﷺ had contracted more than one

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marriage after migrating to Madeenah.^①

The knowledge of the Holy Wives was not limited to women related injunctions alone, rather they have preserved countless sayings of the Holy Prophet ﷺ regarding domestic life, as well as his own behaviour towards his family, and then forwarded this treasure of knowledge to the Muslim Ummah. Discharging this sacred duty was also the responsibility of those fortunate ladies. Therefore the Mothers of the Faithful رضى الله عنهن not only taught the women of this community all the injunctions related to their sex, but they also taught men various injunctions related to domestic life, in particular how the Messenger of Allah ﷺ behaved at home, what were his activities and habits. Maulana Ashraf Ali Thanwi writes with reference to the intellectual services rendered by the Holy Wives رضى الله عنهن and the deep impact of those services the following: 'The Holy Prophet ﷺ companions forwarded only one pair, i.e. the Holy Prophet's ﷺ public life with all its details, the second part, his private life without which his biography would remain incomplete, thus giving critics plenty of chances to raise objections still needed to be forwarded. To accomplish this task such a group of persons was needed who could be with him even in the solitude of a dark night. Thus the Holy Wives رضى الله عنهن rendered this service, to let the public know about each affair in the life of Allah's Beloved ﷺ which the Most High seemed fit. Through this blessed group this hidden treasure of the Holy Prophet's ﷺ life had been made publicly available from which his magnificence and candour can easily be estimated and as a matter of fact, this is the main reason for the several marriage contracted by Allah's Messenger ﷺ. Who would otherwise know what the Messenger of Allah sent with truth ﷺ the upholder of Allah's unity would do in times of solitude, how he spent his hours of privacy.

Keeping in view the above facts it becomes clear that the Holy Wives رضى الله عنهن were not only the Mothers of the Faithful they were also their teachers. One may even go so far as to say that the Wives of Hazrat Muhammad ﷺ forwarded half of the religious knowledge to his followers.

This centre of learning shed its light during the Holy Prophet ﷺ blessed life - time as well as after his sad demise. Even the senior most companions would approach the Holy Wives,

① Nurul Haq Rahmani, Payyham-e-Islam aur Ta'addud-e-Azwaj (Bahath aur Nazr, Juls 1995)

asking them to give a verdict concerning the most complex of issues, and they would get from them the answers to their queries. Thus the Messenger of Allah ﷺ used multiple marriages as a means to establish such an institute of learning in which outstanding scholars if Islam had dedicated themselves to serve the cause of their religion. Anyone who objects to the Holy Prophet's ﷺ marriages and ignores this important objective, how could it be possibly understand the reality of this issue.'

POLITICAL REASONS

The plural marriages contracted by the Guide for the whole world, the last and Greatest of all Prophets Hazrat Muhammad ﷺ had a number of other reasons. One of which is particularly worth mentioning, namely the religious policy and political foresight.

This is a fact to which even non-Muslim scholars seem to agree. Margolioth, one of the most biased and antagonistic evientalists, even he acknowledges the following in one of his articles:

'It is easy to see that political considerations were dominant.'

More or less the same has been written by James Robson who thus rejects the objections raised by various non Muslim circles;

'It has often been argued that he deteriorated after he migrated to Madeenah but this view is based on misunderstanding. It is true that he contracted several marriages, but these marriages may be explained on grounds of policy.'

The Messenger of Allah ﷺ was the seal of prophet hood. It was his sacred duty to propagate and disseminate the religion of truth, to call the whole world to Islam. This is what the Holy Prophet ﷺ has been commanded again and again by his Lord, e.g. Surah Maidah, verse 99, Surah Nahl, 125; Surah Taha 132; Surah Hajj, 27; Surah Shuaraa, 214; Surah Ankaboor 46; Surah Ambiya 106; Surah Qasas 52; Surah Najm, 30; Surah Muddathir, 7; Surah Alaa, 9; Surah Zariyat, 55; Surah Qaf 45; Surah Ghashia, 21; Surah Toor 29 and many others. In Surah Maidah has clearly been stated;

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا
بَلَغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٦٧﴾

Oh Messenger! Make known that which both been revealed unto thee from thy Lord, for if thou do not thou will not have conveyed the message. Allah will protect you from mankind. Lo! Allah guideth not the disbelieving.

(Surah Maidah, Verse 67).

It was the sacred duty of Allah's Final Messenger to be a guide for all mankind for all times to come until the Day of Judgement. He was sent as messenger to the whole mankind as well as the jinn. He was sent as a mercy for the worlds, as the leader of the whole creation in order to show mankind the straight path. His Prophethood and apposileship is universal. He was sent to call mankind to the religion, the way of life which is dearest to Almighty Allah, and to convey the Divine message to the whole creation.

The Messenger of Allah ﷺ had adopted different means in order to discharge this sacred duty, one was to marry women belonging to different tribes and clans of Arabia. These marriages served a member of purposes, one of which was of political nature, namely to gain influence and through it, to spread the message of Islam among the various Arabian tribes, the different social strata, to reconcile opponents and to make them receptive for the truth.

History bears witness that within a short period of time only Islam became known all over as a religion of triumph and victory. The tribes of Arabia began to lend their support to Allah's Final Messenger, and this support was instrumental to the propagation of Islam. From the Arabian Peninsula Islam began to spread all over the world. Paganism and idolatry were eliminated from the Arabian soil, a more or less direct result from being related to the Messenger of Allah ﷺ through marriage.

The renowned research scholar and biographer of Allah's Messenger ﷺ, Prof. Dr. Muhammad Hameedullah writes in his work 'Rasool-e-Akram ﷺ Ki Siasi Zindgi' the following:

'After the migration to Madeenah an Islamic government came into being, which, within a span of ten years developed from a city - state into a system of governance expanding over an area of ten, twelve Lakh square miles, comprising of the whole Arabian peninsula southern Iraq and Palestine. The marriages which the Messenger of Allah ﷺ contracted during this period are therefore of particular interest due to their geo-political importance.'

Dr. Hameedullah depicts the effects of the Holy Wives ﷺ connection with the various Arabian tribes in these words;

'Outside Makkah, the Mother of the Faithful Hazrat Zannab bint Khuzaima and Hazrat Mainoorah bint Harith رضى الله عنها both belonged to the powerful and influential Yamanite tribe Amir bin Sa'sa'ah. Hazrat Maimoorah had eight or nine sisters, all of whom had married into noble, influential families, and even celebrated writer like Muhammad bin Habeeb (Kitabul Muhabbir) had to admit that;

لا يعلم امرأة في العرب كانت اشرف اصلها من هند بنت عوف ام
ميمونة و اخواتها

'In the whole of Arabia it is not known of any woman to have more respectable sons - in - law than Hind bint Auf, the mother of, Maimoonah رضى الله عنها and her sisters.

Hazrat Juwairiya رضى الله عنها was the daughter of the chief of Banu Mustaliq a powerful tribe whose territory was situated between Makkah and Madeenah. Thus, through this union the borders of the Islamic state were expand about one hundred miles towards Makkah. Kindah was a royal family in Southern Iraq who, before the advent of Islam, ruled over the whole area between Southern Iraq and Southern Syria, and even thereafter the influence of this particular tribe was considerable. The Messenger of Allah ﷺ established the bond of relationship with this tribe also, by means of marriage. In Makkah, Hazrat Khadeeja رضى الله عنها belonged to Banu Asad bin Abdul Uzza, Hazrat Sawdah رضى الله عنها belonged to Banu Amir bin Lawayy, Hazrat Aisha رضى الله عنها to Banu Udagy, Hazrat Um Sulamah

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to Banu Makhzoom, Hazrat Um Habeeba رضى الله عنها to Banu Umayya and to Banu Asad bin Khuzammah, and these were the most powerful and influential class in Makkah. He further writes;

'After this short discussion one comes to the conclusion that by contracting, these marriages the Messenger of Allah ﷺ has made a remarkable effort to overcome age old prejudices (with regard to descendancy and social strata), and the results thereof show that his effort was not in vain as these marriages turned out to have a far-reaching deep political impact.'^①

Thus through the Holy Prophet ﷺ marrying into various influential tribes new ventures opened up for the propagation of Islam, as members of tribes became less antagonistic, or, in some cases, their enmity and opposition ceased altogether. Especially the Holy Prophet's ﷺ marriage with Hazrat Juwairiya رضى الله عنها was instrumental in pacifying Banu Mustaliq, one of the most powerful Arabian tribes, and their allies, who were once bitterest enemies of Islam. Within no time this enmity turned into friendship and the whole tribe accepted Islam, which shows how greatly this union contributed to the Islamic cause. Mother of the Faithful Hazrat Aisha Siddiqa رضى الله عنها has said;

'We did not see a woman more auspicious for her people than her.' (i.e. Hazrat Juwairiya رضى الله عنها).^②

Through the marriage with Hazrat Safiya رضى الله عنها a large number of Jews became friendly and inclined towards Islam and the Messenger of Islam ﷺ. The Arab writer Muhammad Ali Sabooni holds that as a result of this marriage the Jews, who fought Islam and Muslims at every instance and every front, ceased to participate in any battles against the Muslims.

The Holy Prophet's ﷺ marriage with Hazrat Um Habeeba and Hazrat Maimoonah رضى الله عنها helped to reduce the enmity between the Muslims and the pagans of Makkah, and finally, after its conquest, Makkah had become a stronghold of Islam. The religion of truth spread rapidly all over Arabia until the

① ibid, p-318

② Qazi Muhammed Mansoorpuri, Rahmatul-lil-Alameen 2/175.

time had come when Allah's Final Messenger ﷺ announced.

اخرجوا اليهود والنصارى من جزيرة العرب

'Makkah Muazzamah and Madeenah Munawwrah had become the major centres of the Islamic mission and within no time the whole world was to be illuminated by the light of Islam.

SOCIAL REASONS

The Messenger of Allah ﷺ contracted more than one marriage for a number of reasons; these marriages aided him in carrying out various duties related to his mission and along with that, they were instrumental in attaining certain social objectives.

All his marriages were contracted in order to safeguard religious interests and for a number of reasons. Allah's Apostle ﷺ had said in this regard.

ما تزوجت شيئاً من نسائي ولا زوجت شيئاً من بناتي إلا يوحى
جاءني به جبرئيل عليه السلام من ربي

'I did not marry any woman nor did I get any of my daughters married except on account of a revelation which Jibrael ﷺ brought from my Lord.'^①

So all of the Holy Prophet's ﷺ marriages were contracted in compliance with a Divine commandment, the denial of the religious impact thereof would be synonymous to denying a historical fact and an eternal truth. Below shall follow a short analysis of the Holy Prophet's ﷺ marriages and their social impact.

1. AN EXHORTATION TO MARRY WOMEN BELONGING TO DIFFERENT CLASSES OF SOCIETY.

The Mothers of the Faithful رضى الله عنهن belonged to different Arab tribes and therefore to different classes of society. According to Dr. Hameedullah the diverse social background of the Holy Wives had a considerable nationwide impact. The Wives of the Holy Prophet ﷺ

① Kanzul Ammal

رضى الله عنها to Banu Makhzoom, Hazrat Um Habeeba رضي الله عنها to Banu Umayya and to Banu Asad bin Khuzammah, and these were the most powerful and influential class in Makkah. He further writes;

'After this short discussion one comes to the conclusion that by contracting these marriages the Messenger of Allah ﷺ has made a remarkable effort to overcome age old prejudices (with regard to descendancy and social strata), and the results thereof show that his effort was not in vain as these marriages turned out to have a far-reaching deep political impact.'^①

Thus through the Holy Prophet ﷺ marrying into various influential tribes new ventures opened up for the propagation of Islam, as members of tribes became less antagonistic, or, in some causes, their enmity and opposition ceased altogether. Especially the Holy Prophet's ﷺ marriage with Hazrat Juwairiya رضي الله عنها was instrumental in pacifying Banu Mustaliq, one of the most powerful Arabian tribes, and their allies, who were once bitterest enemies of Islam. Within no time this enmity turned into friendship and the whole tribe accepted Islam, which shows how greatly this union contributed to the Islamic cause. Mother of the Faithful Hazrat Aisha Siddiqa رضي الله عنها has said;

'We did not see a woman more auspicious for her people than her.' (i.e. Hazrat Juwairiya رضي الله عنها).^②

Through the marriage with Hazrat Safiya رضي الله عنها a large member of Jews became friendly and inclined towards Islam and the Messenger of Islam ﷺ. The Arab writer Muhammad Ali Sabooni hold that as a result of this marriage the Jews, who fought Islam and Muslims at every instance and every front, ceased to participate in any battles against the Muslims.

The Holy Prophet's ﷺ marriage with Hazrat Um Habeeba and Hazrat Maimoonah رضي الله عنها helped to reduce the enmity between the Muslims and the pagans of Makkah, and finally, after its conquest, Makkah had become a stronghold of Islam. The religion of truth spread rapidly all over Arabia until the

① ibid, p-318

② Qazi Muhammed Mansoorpuri, Rahmatul-lil-Alameen 2/175.

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represented almost every major tribe of Arabia. They were of noble descent and high social standing, facts which further increased the impact of those marriages.

His marrying women belonging to different tribes seems to be an exhortation for his followers to bridge the rift between the classes of society through marriage, an excellent tool to overcome tribal prejudices and to unite the Muslim community. The distinction on basis of descendancy and class came thus to an end and the Muslim brotherhood rose to new heights. In order to fully appreciate the religious, social and cultural significance thereof it is necessary to have a look at the circumstances prevalent during the days of ignorance.

Even during the age of ignorance people considered Hajj to be a sacred duty and a most significant act of worship. Yet the Arabs were so imbibed with the liquor of lineage and social strata that even while performing the sacred rites they took due care to maintain racial distinction. They thought that since they are the descendants of the Friend of Allah, Hazrat Ibraheem ؑ, since they are the residents of the hallowed land of Makkah, since they are the custodians of the Holy K'abah no mortal can attain their status, no one has got a share in the privileges enjoyed by them. Therefore it was below their dignity to leave the sacred precincts of Makkah. Instead of going to the plain of Arafat along with the other pilgrims these people would stay back in Muzdalifa and halt there.^①

In a society bound by the fetters of racial discrimination the Messenger of Allah ﷺ taught his followers lessons of love and brotherhood in the light of the religion of manifest truth. He has united mankind under the banner of brotherhood and his having married into different tribes of Arabia is in fact a lesson for his noble companions ﷺ and every member of his community that lineage and nobility carry no weight in the religion of truth. The Holy Prophet's ﷺ marrying women from different social backgrounds is in fact a lesson to bridge the gap

① Dr. Hameedullah, Rasool-e-Akram ki Siasi Zindgi, p-317

between classes through marriage.

Prof. Dr. Hameedullah has discussed this topic at length in his work 'The Holy Wives and some devices to overcome racial prejudices during the life time of Allah's Messenger ﷺ'.^①

2. THE EXHORTATION TO MARRY WIDOWS AND SUPPORTLESS WOMEN.

One major objective of the Holy Prophet's ﷺ plural marriage was to exhort his followers to marry widows and supportless women, what was the status of women in Arabian during the age of ignorance and in other cultures and religions of the world? Woman's suffering is indeed a most tragic chapter of human history, especially when she was widowed, left without any helping friend and support. Her misery was beyond description.

Until finally a new morning heralding in fresh hope dawned on this society of semi barbarians steeped in ignorance and engulfed by a night of sheer hopelessness and despair. The Messenger of Allah ﷺ came to call mankind towards the true religion of Allah to teach them the long - forgotten lesson of humanity. His marrying poor and helpless women had become indeed a beautiful example worthy of emulation for all those who believe in him. And it is an undeniable historical fact that the redresser of grievances, the greatest benefactor of mankind, the Messenger of Mercy, Hazrat Muhammad ﷺ had mainly widows in his wedlock. The Mothers of the Faithful Hazrat Khadeejatul Kubra, Hazrat Sawdah, Hazrat Hafsa, Hazrat Zainab bint Khuzaimah, Hazrat Um Salamah, Hazrat Juwairiya, Hazrat Um Habeeba, Hazrat Safiya and Hazrat Maimoona رضى الله عنهن, all of them were widows. Through these marriages the Messenger of Allah ﷺ set so tremendous an example to which cannot be challenged at any level.^②

① Dr. Hameedullah, Rasool-e-Akram ki Siasi Zindgi, p-312-4

② Hafiz Muhammad Thani, Tajalliat-e-Seerat p-191.

3. THE NEED TO PRESERVE MATTERS RELATION TO THE PRIVATE LIFE OF ALLAH'S FINAL MESSENGER AND TO FORWARD THE SAME TO THE MUSLIM UMMAH.

The Noblest of all Messengers ﷺ had been sent as the seal of Prophethood, as the leader of Apostles and as the greatest teacher for all mankind, for all times to come. Each and every moment of his blessed life was spent in accordance with Divine revelation and His good will and pleasure. Allah Most High Himself guided His beloved ﷺ through revelation. In the Glorious Qur'an is mentioned;

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

'Nor doth he speak of (his own) desire. It is naught save an inspiration that is inspired.' (Surah Najm, Verses 3-4)

Therefore his whole life reflects the various angles of his prophetic mission. His marrying ladies belonging to different tribes endowed with different tempers, dispositions and aptitudes played a vital role in preserving matters related to his private life, making it possible to present this aspect of his Seerat to the believing men and women so that they may mould their lives according to the example set by him. His blessed life had two aspects, one public, the other private. There was a certain risk that a man might forget matters relating to the Holy Prophet's ﷺ private life, also in case of his marrying only one or perhaps two women it was quite possible that any aspect of his private life remains concealed or that they cannot forward each and every detail to the Ummat, which would mean that religion would have remained incomplete and that the actual purpose of the mission of Allah's Final Messenger ﷺ remained unattained. Therefore it was essential to marry several women originating from different tribes and religions, possessing different tempers and aptitudes and belonging to different age groups. Besides, that there are a number of legal injunctions which are solely related to women, and the Messenger of Allah ﷺ could convey the

same to the believing women only through the agency of the Holy Wives رضی اللہ عنہن. Women make up one half of this Ummat so Allah Most High Himself commanded the Mothers of the Faithful to preserve each and every detail of the Holy Prophet's ﷺ life, his manners and his teachings. Almighty Allah addresses them thus in the Glorious Qur'an:

وَأَذْكُرَنَّ مَا يَتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

And bear in mind that which is recited in your houses of the revelations of Allah and wisdom.

Maulana Ashraf Ali Thanvi writes as follows with regard to the extraordinary services rendered by the noble companions and the Holy wives to preserve each and every detail of the Holy Prophets ﷺ blessed life their scrutiny and care and their great sense of responsibility when forwarding these details of the Muslim Ummah:

All instances of his blessed life have been reported to the Muslim Ummah with such authenticity and exactness the like of which cannot be found in no other religion of the world.

Not even the lives of the former prophets has been recorded with enough accuracy to learn a lesson therefrom regarding every part every intricacy of life it is only the beautiful example set by the prophet of Allah which exempted Muslims from any human philosophy. Allah Most High Himself made arrangement for the preservation of the Holy Prophets ﷺ private and public life. Therefore two such groups were brought into existence who accomplished this task with such care and in such an excellent manner. It left intellectuals and scholars world over in utter bewilderment. The first group were the Holy Prophets ﷺ companions and the second group were the mothers of the Faithful رضوان اللہ علیہم اجمعین.^①

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How well the noble companions and the Holy Wives preserved the life of Allah's final messenger as well as his

① Maulana Ashraf Ali Thanvi, Kasratul Azwaj li Sahibil Miraj p-4.

teachings and with which unprecedented perfection those blessed souls forwarded this treasure of knowledge to the Muslim Ummah are appreciated even by non-Muslim intellectuals. The renowned Western scholar John Davenports has acknowledged this fact as follows:

'There is no doubt that among all conquerors and legislators of yore there was not one whose annals have been recorded more detailed and accurate than those of Muhammad ﷺ.'^①

4. PATRONAGE OF WIDOWS AND ORPHANS

Above have already been mentioned the various causes and reasons why the Messenger of Allah ﷺ had married several widowed ladies. The Holy Prophet ﷺ treated widows and orphans with extraordinary kindness, he always worked for their welfare and betterment. In one tradition he is reported to have said:

السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوَّلَ
كَأَلَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ

'Someone who looks after widows or orphans is like a warrior in the way of Allah or like a person who fasts throughout the day and prays throughout the night.'

How sympathetic and affectionate he treated widows and orphans can be concluded from the fact that the Arabs were averse to marriage with widows who were deprived of even the basic socioeconomical rights. The Messenger of Allah ﷺ however not only exhorted others to marry such poor and helpless women, but also acted himself accordingly. Excepting Hazrat Aisha Siddiqah رضى الله عنها and Hazrat Zainab bint Jahsh رضى الله عنها all of his wives were widows, thus he had given his followers a beautiful example of how to translate theory into practice. This is a historical fact which even non-Muslim intellectuals seem to acknowledge. Bosworth Smith wrote:

'It ought to be remembered that wherever there seem to be more than one reason behind (Hazrat) Muhammad's ﷺ

① Syed Sulaiman Nadvi, *Khitbaat-e-Madaris* p-70.

marriages one possible reason might be that he took pity on the person concerned (i.e. that woman) and therefore married her. He had mainly married such widows who were neither notably beautiful nor rich, rather the opposite.'^①

One more Western scholar, Dr. Leitner writes:

'It is true that at the age of fifty-five we find him taking wife after wife, but it is not fair to assume that in the case of a man who has shown such self control till that age there may be reasons other than those assigned by Christian writers for his many marriages? What are these reasons?

I believe that the real cause of his many marriages at an old age was charity, and in order to protect the widows and his persecuted followers.'^②

One important reason for his marrying widows was to look after their orphaned children, to care for them and to import religious knowledge to them. Thus the Messenger of Allah ﷺ not only exhorted his followers to treat orphans with love and affection, but implemented these teachings also himself in the best of manners. The greatest benefactor of mankind ﷺ has said in this regard:

خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ بِحَسَنِ إِلَيْهِ - وَ شَرُّ بَيْتِ
الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يَسَاءُ إِلَيْهِ

'The best household among the Muslims is that in which an orphan is looked after and treated well, and the worst household among the Muslims is that in which an orphan lives and is being maltreated.' (Mishkatul Masabih)

At another occasion the Messenger of Allah ﷺ declared.

أَنَا وَكَافِلُ الْيَتِيمِ كَهَاتَيْنِ فِي الْجَنَّةِ

'I and the one who brings up an orphan shall be joined in paradise like these two fingers are joined (the Messenger of Allah ﷺ then, in order to illustrate his statement, joined his index and middle-finger)' (Saheeh Muslim)

Thus it becomes clear that the Holy Prophet ﷺ through words and actions, urged his followers to look well after orphans, to bring them up with due care and to treat them with

① Zafar Ali Quraishi, *The Mothers of the Believers* p-55.

② *ibid* p-61.

love and affection.

5. PRESENTING A MOTHER OF AN EXEMPLARY FAMILY-LIFE

The Messenger of Allah ﷺ had more than one wife. Yet under such circumstances his duty regarding the rights of all his wives, his treating them justly and equitable is indeed an extraordinary and exemplary achievement which enjoys considerable social significance. If a husband does not treat his wife with honour and respect, if he does not duly discharge her rights, then the family structure will not remain stable and strong. The Messenger of Allah ﷺ has not only considered his wives' dignity, rather he has in general raised the status of women, particularly in their role as wives, to unprecedented heights, and his own behaviour, his words and deeds are a reflection of this undeniable fact, and the beautiful example set by him is in truth the practical exegesis of the Ayat:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ

'Consort with them in kindness.' (Surah Nisaa, Verse 19)

From his blessed uttering, is further learnt that a person's character is exposed in his dealings with his family - members:

عن عائشة، قالت: قال رسول الله ﷺ: خيركم خيركم لاهله و انا خير لأهلي

Hazrat Aisha رضي الله عنها narrates that the Messenger of Allah ﷺ had said; 'The best from among you is he who is best for his family and I am best for my family.'

In another tradition which has been narrated by Hazrat Abu Huraira رضي الله عنه is mentioned:

أكمل الايمان ايماناً احسنهم خلقاً وخياركم نساءهم خلقاً

'This is how the Messenger of Allah ﷺ set a grandious example for his followers, an example worthy of emulation.

The Messenger of Allah ﷺ has further eulogised a dutiful wife in these words;

الدنيا كلها متاع وخير متاع الدنيا لمرأة الصالحة

'The world and everything contained therein is a provision, and the best provision in this world is a virtuous wife.'

Maulana Ameen Ahsan Islah writes with reference to Surah Tahream (verses 1-4).

'It is indeed essential to fully understand these aspects of the Holy Prophet's ﷺ domestic life which are depicted in these ayaat, as these furnish ample proof that his blessed life was in no way void of emotional aspects, his life too had ups and downs, rather everything which corresponds to the pure and decent needs of human nature, existed there as well. If one ponders about the above Ayaat, then one comes to understand that;

1. The Messenger of Allah ﷺ always tried to please his wives, within the permissible limits; he cared for them and tried his best to fulfil whatever harmless desire they had.
2. His wives shared his grief and joy. He used to talk to them about everything so far that he would even entrust his secrets to them.
3. The mutual relations between the Holy Wives رضي الله عنهن were a loving, sincere and affectionate nature.
4. The Holy Wives رضي الله عنهن had in their homes every opportunity to maintain their self respect.

The Holy Prophet ﷺ deeply loved his wives whether it be any display of affection, or he letting them air their sulking and his reconciling them, his entertaining them, asking them for their opinion, his remaining patient at any inappropriate view, and so on, an short companionship love and affection permeated each and every sphere of his marital life.

One point which renders the familial life of this perfect human being so impressive is that in spite of his exalted status, gentleness, politeness and affability governed his day - to - day affairs. He would freely converse with his wives, listen to them, settle any dispute among them and delight them with interesting amusing anecdotes

He knew very well the depths of human soul and thus was able to address its various needs. The Holy Prophet ﷺ was

endowed with a tremendous nature indeed which was dominated by courteousness and politeness. Even in the most difficult of times under the most precarious of circumstances he was approachable and never showed any signs of disgust or displeasure. Usually it happens that any one who exerts himself to reach an ambitious goal develops a certain aridity of temper while effects his environment so much that not even his familial life is spared, the case of Allah's Final Messenger ﷺ is different. Under all circumstances he was a model of a well-balanced, emotionally stable personality.^① This is how the Messenger of Allah ﷺ, through contracting more than one marriage, presented his followers the model of an exemplary familial life.^②

6. SETTING AN END TO RACIAL BIAS AND SOCIAL DISCRIMINATION

At the time when the Messenger of Allah ﷺ was called to begin his mission, each and every civilized people of the world, and the whole Arab society in particular were haunted by the demon of racial prejudice and discrimination. Above it had already been mentioned what kind of thoughts the Arabs entertained with regard to themselves. They thought that since they are the offspring of Hazrat Ibraheem ؑ, the Friend of Allah, since they are the residents of the sacred soil of Makkah and the adjoining areas, since they are the guardians of the Holy Ka'aba, no other human being can be their equal nor have a share in the privileges enjoined by them.^③

How much tribal bias, prejudices and discrimination had effected the pre-Islamic Arab society can easily be concluded from the fact that the Quraish insisted on distinguishing themselves from other pilgrims to Makkah during the days of Hajj. While performing the sacred rites they would not proceed to the plain of Arafat, as they thought mixing with other, ordinary pilgrims, to be below their dignity. They ensured to

① Khalid Ulwi Insan-e-Kamil p-529

② For further details see 'Insan-e-Kamil' p-530-31.

③ Ibn Hisham, Seeratun-Nabwiya 1/99.

be the first ones to discharge the various rites. Their honoraries used to remind them of the fact that 'You are the offspring of Ibraheem ؑ, you are the residents of Makkah, you are the custodians of the Holy Ka'bah, therefore you are the most respectable among humankind and the rights enjoyed by you, no other Arab has got any share in them. The Arabs do not respect and revere anyone as much as you, in short, no one is equal to you.'^①

This tribal bias and discrimination also influenced the choice of a spouse. People of a noble descent belonging to an honourable tribe would not due to their prejudices, contract their daughters in marriage with a person of lower birth or lower social standing during this dark age. The Messenger of Allah ﷺ was summoned to commence his mission, and he taught mankind the lesson of brotherhood and equality, telling the Arab world in particular and whole mankind in general that;

يا معشر القريش! ان الله قد اذهب عنكم نخو الجاهلية و تعظمها
بالاباء... ايها الناس! ربكم واحد و ان اباكم واحد كلكم من آدم و
آدم من تراب... و ليس لعربي فضل على عجمي ولا لعجمي فضل
على عربي ولا اسود على احمر ولا احمر على اسود الا بالتقوى

'Oh people of Quraish! For sure Allah has purified you from the arrogance and ancestral pride of the days of ignorance. Oh people! Your Lord is one and your father is one, you all are the children of Adam and Adam was made from clay. No Arab is superior to a non-Arab, nor is any non-Arab superior to an Arab, likewise no black man is better a white man nor is a white man better than a black man, except with regard to piety.'^②

The greatest benefactor of mankind ﷺ has practically demonstrated the equality of his followers and equally of all human beings, he set an end to the arrogance, ancestral pride and racial bias of the days of ignorance. He taught the people of the world that all human beings are created equal and that

① Najmuddin Seoharwi, Rusoom-e-Jahiliyyat p-44.

② Zakaria Kandhalvi, Hujjatul Wida wa Juz'a Umiaatun-Nabi ﷺ p-136.

the only standard to determine a person's superiority is his virtuousness and piety.

By marrying women belonging to different tribes the Messenger of Allah ﷺ set an end to tribal prejudice and bias, the distinction between nobles and commoners and ancestral pride and arrogance. His wives were representatives of the various tribes inhabiting the Arabian Peninsula. Mother of the Faithful, Hazrat Khadejatul Kubra رضى الله عنها belonged to the tribe of Banu Asad, Hazrat Sawdah رضى الله عنها belonged to Banu Amir, Hazrat Aisha رضى الله عنها belonged to Banu Jameem, Hazrat Hafsa رضى الله عنها to Banu Adi, Hazrat Zainab bint Khuzaimah رضى الله عنها to Banu Amir bin Sa'sa'ah, Hazrat Um Salma رضى الله عنها to Banu Makhzoom, Hazrat Zainab bint Jahsh رضى الله عنها to Banu Asad bin Khuzaima (all these tribes were branches of the Quraish) Hazrat Juwairiya رضى الله عنها belonged to Banu Mustaliq, Hazrat Um Habeeba رضى الله عنها to Banu Umayya (another branch of the Quraish), Hazrat Safiyya رضى الله عنها to Banu Nadeer and Hazrat Maimoonah رضى الله عنها belonged to the tribe of Banu Amir bin Sa'sa'ah, an offshoot of the Quraish. (May Allah be pleased with all those honourable ladies!).

Thus along with teaching mankind the lesson of equality and brotherhood the Holy Prophet ﷺ made all the major tribes of Arabia allies of his own blessed being as well as for his mission and the propagation of Islam, uniting them all under the banner of the religion of truth. All kinds of racial discrimination were annihilated. In this regard the Messenger of Allah ﷺ set a grand, splendid example of which not only the Muslims but the whole mankind may duly feel proud, and which is indeed worthy of following. Dr. Hameedullah writes with reference to the Holy Prophet's ﷺ marriages and their contribution towards eradicating tribal and communal bias and discrimination the following:

'Since the Arab tribes were autonom, i.e. there was no central administration, there was no band of alliance and friendship as strong as the ties of kinship. After the migration to Madeenah an Islamic government came into being, which, within a span of ten years, developed from a city-state into a

system of governance expanding over an area of ten, twelve Lac square miles, comprising of the whole Arabian peninsula, southern Iraq and Palestine. The marriages which the Messenger of Allah ﷺ contracted during this period are therefore of particular interest, due to their geo-political importance. Almost every tribe seems to have been represented, the effects thereof provide to have a great impact indeed.

Dr. Hameedullah has written with regard to the devices which were employed during the Holy Prophet's ﷺ blessed lifetime to overcome racial prejudices and discrimination the following:

'As far as the Arabs were concerned, the condition which affected them was as serious as everywhere else, or may be even worse. Even if one was to overlook the distinction made between Arabs and non-Arabs, even then the bilateral prejudices that the effects thereof were felt even in the beginning of the Islamic era. The Adnanites themselves were split up into two rival camps, Mudar and Rabeeah. Likewise there was discrimination between Quraish and non-Quraish, and even the tribe of Quraish was not united, they were divided by the age-old rift between Banu Hashim and Banu Umayya. Under such condition the advent of Islam took place overthrew all the narrow-mindedness, prejudices and bias of the days of ignorance, thus turning out to be the other extreme. Islam taught that there is only one good for all mankind, whether they be Arabs or non-Arabs, Adnanites or Qahtanites, that all human beings are the progeny of one and the same father, Hazrat Adam ﷺ and that a person's complexion, the language spoken by him or the country in which he was born do not cause any change in his status. If some people can be called superior to others, then only on account of their good deeds, manners and characters.'^①

He concludes the above discussion by stating that;

'After this short discourse one necessarily comes to the conclusion that the Messenger of Allah ﷺ, by marrying into different tribes, has made an extraordinary effort to overcome the old racial and tribal prejudices which to a certain extent affected the Muslims, and the outcomes of thereof show that his effort was not in vain.'^②

① ibid, p-312-313

② ibid p-318

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② ibid p-318

7. MISCELLANEOUS OTHER REASONS

The above mentioned facts show that each of the Holy Prophet's ﷺ marriages was based on profound wisdom, and that each marriage was contracted due to a number of reasons, though not those concocted by orient and other non-Muslim circles who made the Holy Prophet's ﷺ sacred being object of their baseless criticism. Dr. Rafeed Zakariya writes in his book 'Muhammad ﷺ and the Qur'an.' (which is in fact a refutation of the accursed Salman Rashdie's diabolical writ, 'Satanic Verse') the following:

'In the light of several facts it is proven that the Messenger of Allah ﷺ did not contract a single marriage in order to gratify any sensual desires. His first wife, the Mother of the Faithful, Hazrat Khadeejatul Kubra رضي الله عنها was fifteen years senior to him. After her demise he needed someone to look after his daughters, so he married Hazrat Sawdah رضي الله عنها. Hazrat Aisha and Hazrat Hafsa رضي الله عنها were the daughters of his closest associates and friends, namely Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq رضي الله عنهما who, according to the custom of the Arabs were eager to further strengthen their relation with the Holy Prophet ﷺ by marrying their daughters to him. Hazrat Zainab bint Khuzaima رضي الله عنها was the widow of one of those blessed companions who were martyred in the Battle of Uhud. Seventy Muslim ladies lost their husbands as a result of this battle. Thus by marrying her the Messenger of Allah ﷺ intended to set an example for the believers that they too marry widowed women.

Hazrat Hafsa رضي الله عنها was the first lady to migrate to Madeenah. Her husband fell in the Battle of Uhud. Hazrat Zainab bint Jahsh رضي الله عنها was the Holy Prophet's ﷺ paternal cousin. She was previously married to Hazrat Zaid bin Haritha رضي الله عنه who had divorced her. After the couple split up she desired that the Messenger of Allah ﷺ take her as wife so that her self respect and dignity may be restored. Hazrat Jawairiyah

and Hazrat Safiyah رضي الله عنها both belonged to two influential Jewish tribes and they were present to Allah's Messenger ﷺ as captives. Hazrat Um Habeebah رضي الله عنها was the daughter of Abu Sufyah, the leader of the Quraish. Hazrat Maimoona رضي الله عنها was the sister-in-law of Hazrat Abbas رضي الله عنه the Holy Prophet's ﷺ paternal uncle, as well as the aunt of one of the greatest military geniuses of Islam. Most of the wives of Allah's Messenger ﷺ were at the time of their marriage forty, fifty years old. Many of them had passed the prime of their youth, they were widowed twice or thrice and many of them had children from their former husbands. Except for Hazrat Khadeeja and Hazrat Maria Qibtiya رضي الله عنها none of them bore the Holy Prophet ﷺ any children.

From the above facts it becomes clear that Allah's Final Messenger ﷺ contracted more than one marriage in order to fulfil various religious, social and political needs, or that they were the result of human sympathy, or that they were meant to disseminate and propagate the religion of truth, which had been the purpose of his ﷺ blessed life.¹

Qazi Muhammad Sulaiman Mansoorpuri asserts that: Everyone should think what were the particular reasons for whatever the Messenger of Allah ﷺ did from his fifty-fifth year onwards. If one ponders over this matter, then one comes to the conclusion that all his marriages were contracted with the best of intentions only, in order to attain certain spiritual benefits or any such worldly end from which the whole community could benefit and realising such objectives was, during that era, in a country like Arabia, only possible by contracting more than one marriage.²

The honourable Qazi further writes with regard to the various reasons underlying the Holy Prophet's ﷺ marriages the following:

'Let us take for instance his marriage with the Mother of the Faithful, Hazrat Safiya رضي الله عنها. Prior to this marriage, whenever there was a war between the Muslims and the infidels, then the Jews, too, were

¹ Rafeed Zakariya, Muhammad ﷺ aur Qur'an p-106.

² Qazi M. Sulaiman Mansoorpuri, Rahmatul-lil-Alameen 2/143.

directly or indirectly involved in fighting against the Muslims. After this union however the Jews ceased to participate in any such military war. From this one can easily conclude the significance of that marriage.

Now let us take a look at this marriage with Hazrat Um Habeeba رضى الله عنها. Her father Abu Safyan was one of the leaders of the Quraish, and he was the custodian of the tribe standard, their banner whenever they waged a war. When this standard was fixed outside his house, then according to the age old custom everyone had to gather immediately under the said banner. During the Battle of Uhud, Humaraaul Asad, Badrul Ukhraa, Ahzaab and others it was Abu Safyan who took this banner and lead his people. After this blessed union however he no longer participated in any battle against Islam and Muslims, rather within a short period of time only he himself embraced Islam. Now is there anyone to deny the extreme importance of this marriage?

Now consider the union with Mother of the Faithful Hazrat Juwariyah رضى الله عنها. Her father was a notorious highwayman and warrior. He was particularly inimicous towards the Muslims. Banu Mustaliq, a famous and very influential tribe comprising of various branches and clans, was under his command, and this is the reason why this tribe had, prior to this marriage participated in every battle against the Muslims. After the Messenger of Allah ﷺ had married Hazrat Jawairaiya رضى الله عنها however, all enmity had come to an end. The whole tribe gave up way laying and robbery and opted for a honourable and decent living instead. Further they never again took part in any military strike against the Muslims. Now be just, don't you think this marriage was indeed important and that the results thereof were extremely beneficial?

Think about Mother of the Faithful, Hazrat Maimoonah's رضى الله عنها marriage. One of her sister was married to a tribal chief of Najd. This marriage therefore was instrumental in establishing a peaceful, secure environment for the propagation of Islam, and that although the people of Najd had previously through deception brutally assassinated 70 companions whom they had invited to their area under the pretext of wanting to learn the tenets of Islam from them. The people of Najd had formerly caused several times mischief and unrest so anyone who does not deny the significance of internal peace and security will have to admit that this marriage was a great blessing indeed.

The marriages with Hazrat Zainab bint Jahsh, Hazrat Aisha and Hazrat Hafsa رضى الله عنها were contracted solely due to religious motives. Especially the marriages with Hazrat Aisha and Hazrat Hafsa رضى الله عنها were full of religious benefits. Thus it becomes clear that the Holy Prophet ﷺ contracted those marriages in order to fulfil various religious and social needs which would not have been possible otherwise.'

And this is historical fact which even opponents have to admit. The non-Muslims intellectual V.Kulyari outrightly rejects claims that the Messenger of Islam ﷺ was a sensualist, and depids the consequences of the marriages contracted by him as follows:

'Enemies of Islam have insisted in depicting Muhammad ﷺ as a sensual individual and a dissolute man, trying to find in his marriage evidence of a weak character not consistent with his mission. They refuse to take into consideration the fact that during those years of his life when by nature, the sexual urge is strongest although he lived in a society like that of the Arabs where the institution of marriage was almost non-existent. Where polygamy was the rule and where divorce was very easy indeed, he was married to one woman alone, Khadija رضى الله عنها, who was much older than himself, and that for twenty five years he was her faithful loving husband. Only when she died and when he was already more than fifty years old did he marry again and more than once. Each of these marriages had a social and political reason, for he wanted through the woman he married to honour pious women or to establish marriage - relations with other clans and tribes for the purpose of opening the way for the propagation of Islam. With the sole exception of Aisha رضى الله عنها he married women who were neither virgins nor young nor beautiful. Was this sensuality?

THE MARITAL LIFE OF ALLAH'S MESSENGER ﷺ - SUMMING UP

The Muslim Ummat is very well aware of the fact that the Holy Prophet's ﷺ contracting more than one marriage was essential for the accomplishment of his prophetic mission, the worldwide dissemination and propagation of Islam, the preservation of each and every aspect of his blessed life for his followers as well as imparting religious knowledge to them in theory and practice and to attain various other important ends. The believers are conscious of the fact that, in the light of his noble character and exemplary way of life his plural marriages constituted a part of his life as the Prophet of Allah.

Non-Muslim circles however consider his ﷺ marriages to be highly objectionable. Orientalists and other non-Muslim critics have distorted the facts concerning the Messenger of Allah's ﷺ marital life, the various reason due to which he had contracted more than one marriage and made his life and character object of their uncalled for criticism on account of his having had more than one woman in his wedlock at a time accusing him of being a sensualist, a pleasure-seeker obsessed by passion.

It is important to know that there were four major phases in the Holy Prophet's ﷺ domestic life:

1. The first phase, up to his twenty fifth year of life was that in which he remained unmarried.
2. The second phase of his life, until he was fifty-four years of age, was that in which he had not more than one woman in his wedlock at a time.
3. During the third phase, from his fifty-fourth up to his sixtieth year of life had married several times. Hazrat Aisha رضي الله عنها was sent to live with her august husband ﷺ towards the end of the first year after Hijra. In the third year after Hijra the Messenger of Allah ﷺ married Hazrat Hafsa, the daughter of Hazrat Umar bin Al-Khatib ؓ, who

had been widowed. Her husband Khunais bin Huzafa Sahimi ﷺ sustained an injury in the Battle of Badr and died some time thereafter. Hazrat Umar ﷺ had approached Hazrat Abu Bakr and Hazrat Uthman ﷺ, requesting them to marry his daughter, but neither of them gave a positive reply, which kind of upset Hazrat Umar ﷺ. Then the Messenger of Allah ﷺ sent his proposal and the marriage was solemnised. Also in the third year after Hijra, after the Battle of Uhud, the Holy Prophet ﷺ married Ummat Masakeen, Hazrat Zainab bint Khuzaima رضي الله عنها whose husband Hazrat Abdullah bin Jahish رضي الله عنها was martyred in the Battle of Uhud. She remained for only three months (according to some statements eight months) in the Holy Prophet ﷺ wedlock before she passed away. Similarly Hazrat Ume Salama رضي الله عنها. Her husband, too, was among the martyred Uhud. She also was of a fairly advanced age and had several children. The Messenger of Allah ﷺ in order to redress her grievances and to take care of her children admitted her into his wedlock. In the fifth year after Hijra he married Hazrat bint Jahsh. After the campaign against Banu Mustaliq, in the sixth year after Hijra he married Hazrat Juwairiya bint Harith رضي الله عنها. The year thereafter he contracted a marriage with Hazrat Um Habeeba bint Abu Safyan رضي الله عنها. And in the same year, i.e. 7AH, after the Battle of Khaiber he married Hazrat Safiya. Towards the end of the year 7AH, after performing Umratul Qada, the Messenger of Allah ﷺ married Hazrat Maimoona bint al Harith رضي الله عنها. This was the Holy Prophet ﷺ last marriage. He was then sixty years of age. Thereafter the Ayat لا يحل لك النساء من بعد (Sura Ahzab, Verse 52) was revealed. This was the third phase of the Holy Prophet's ﷺ marital life.

4. During the forth phase from the age of sixty to sixty three he married no more women. Right from attaining maturity up to the age of fifty a person's sensual desires and attraction towards the opposite sex are at their peak.

During this period a human being strongly feels the need of gratifying those desires between his eighteenth to twentieth year. The Messenger of Allah ﷺ remained unmarried throughout this phase of his blessed life, and then from the age of twenty-five to fifty he lived in the company of Hazrat Khadeeja رضي الله عنها who was as has already been mentioned, was an elderly widow and mother of five children, who was fifteen years senior to Hazrat Muhammad ﷺ, whereas people normally think it better when the woman is five to seven years younger to her husband. But this case was contrary to the norm. Does a sensualist choose such a woman for his wedlock and then spend his whole youth with her? After the demise the Messenger of Allah ﷺ married another elderly woman, Hazrat Saudah رضي الله عنها who for four years remained his only companion of life. These two instances are sufficient proof for the Holy Prophet's ﷺ integrity, virtue, selflessness, forbearances, emotional balance and self control with regard to the gratification of sensual desires, but unfortunately Western thinkers consider even these instances to be indicators of his alleged excesses. As far as his marriages are concerned, the results thereof are just the opposite of what opponents believe that a sensualist, in an environment of licentiousness and sexual permissiveness like that of pre Islamic Arabia, manages to guard his chastity, remains a bachelor throughout the prime of his youth, when his strength and vigour are at their peak, and then marries an elderly lady who remained his only wife for twenty five years, without ever looking at any other woman, not to talk about considering a second marriage. Had he wished to do so he could as well have married some maidens during this period of his life which he spent with Hazrat Khadeeja رضي الله عنها. No one would have blamed him for doing so as this, according to the norms the Arab society was nothing objectionable, rather it was quite a common feature. There were some companions who, at the time of their accepting Islam, had ten, twelve women in

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their wedlock. The Messenger of Allah ﷺ instructed them to keep four of their wives and to divorce the others.

Then the Messenger of Allah ﷺ had a very impressive personality, he was of noble descent, incomparably handsome, full of vigour and abounding in physical strength. His integrity and virtue endeared him to all and sundry. There was something strongly attractive about his person, even the noblest of Arabs would have given their daughters to him in marriage not just willingly, rather they would have considered it as an honour and prided themselves therein. Slave girls were a quite prominent feature of the Arab society. He could have kept quite a number of slave girls for himself – without having to marry them, but he did not do so. He exercised perfect control over all his passions and desires. Alas! This matter which is clear as daylight and more than ample proof for the Holy Prophet's ﷺ immaculate character, even that matter was considered objectionable by inimical critics. The pagans of Makkah were not just opponents but bitter enemies of the Holy Prophet ﷺ, who spent fifty three years of his life under their eyes yet not even they dared to accuse him of immorality or to find faults with his character. Had they perceived any such weakness in the Messenger of Allah ﷺ they would certainly not have wasted this opportunity of tarnishing his image, of badmouthing him and of vilifying him. But there was nothing to give rise to such an occasion.

After Hijra, in the third phase of his life, i.e. from his fifty fourth up to his sixtieth year the Messenger of Allah ﷺ had contracted several marriages. What benefits were to be derived from these marriages, what were the reason which caused him to increase the number of his wives. One ought to reflect about this matter. No person in his right frame of mind would accept that a man who had displayed so much will power and self control with regard to the fulfilment of his sexual desires, who restrained himself for fifty three years of his life, is now that he has attained what one may call fairly advanced age, suddenly overtaken by passion and sensual desires so much that he is compelled to marry several women in quick succession. Once a

person has reached this stage desires of this kind tend to extinguish rather than increase.

This should suffice to prove that those shameless allegations according to which the Messenger of Islam ﷺ was a sensualist (نعوذ بالله) are nothing but a calumny. Nothing could be further from the truth than such outrageous accusations. Whatever marriages the Holy Prophet ﷺ had contracted after his migration to Madeenah, were not based on any material benefit rather they several religious, missionary, communal, social and political purposes. They were for the good of Islam and the whole Muslim Ummat.^①

Some facts concerning the Holy Prophet's ﷺ marriages.

Below we shall present some reasons why the Holy Prophet ﷺ had contracted more than one marriage. From these points the reader will be able to easily understand why the Messenger of Allah ﷺ practiced polygamy.

1. The Prophet of Islam ﷺ was born on the hot soil of Arabia, in a climate where certain desires keep overpowering man, where people obtain physical maturity at a very young age and where the uninhibited gratification of sexual desires had penetrated all strata of society. In spite of all those facts the Holy Prophet ﷺ never touch a woman before his marriage at the age of twenty five.
2. For this hot climate his first marriage was contracted extraordinarily late. Hazrat Khadeeja رضى الله عنها, his first wife, was twice widowed before and fifteen years senior to him yet he accepted the proposal she had sent to him. Had he been willing he could have married far more beautifully and handsome maidens. Had he really been a sensualist (نعوذ بالله) – then this later step would have been more appropriate.
3. This sacred being remained throughout the prime of his life, from his twenty fifth till his fiftieth year, married to a twice widowed lady who had already several children from her former husbands and was above all fifteen years

① Qartarly Bahath-o-Nazr, July-Sept. 1995 p-87, 89.

older than him. Throughout those twenty five years the Holy Prophet's ﷺ for love Hazrat Khadeejah رضى الله عنها did not decrease even by a lota. Even after her death he fondly cherished her memory. Can anyone in his senses seriously think about this noble character that he married for the same reasons for which worshippers of youth and beauty marry?

All the Holy Prophet's ﷺ children were born to him from his first wife, Hazrat Khadeeja, except for one son, Hazrat Ibrahim ﷺ. Till the sad demise of Hazrat Khadeeja رضى الله عنها at the age of sixty-five did the Holy Prophet ﷺ neither contract any second marriage, nor did he have relations with any other woman. The wretched leader of the Arya Samaj, Raj Pal, wrote a most defamatory book to prove the Holy Prophet's ﷺ sexual excesses (نعوذ بالله) reproducing the name of which is already tantamount to blasphemy.

Despite his venomous comments and mischievous statements he could not but admit the following fact about the Holy Prophet's ﷺ family life. 'Muhammad ﷺ married first at the age of twenty five. The Arya Samaj has to admit that till then he always lived according to the law. He was a vigorous young man and it was his right to get married. For approximately twenty five years he remained content with one wife only, a woman who had become a widow twice. At the time of marriage she was forty years old and when she passed away she was sixty five years of age. That a youth lives with an old woman is one argument to prove Muhammad's ﷺ dastity and pure life. It has been said that the Holy Prophet ﷺ had contracted eleven or twelve marriages after lady Khadeeja's رضى الله عنها demise. Some inimical historians greatly criticise him for this and blame him to have been over whelmed by desire and lust. God forbid! It should be kept in mind that the Arabs in particular and the people of the East in general would marry - in that era - even more women without anyone raising even an eyebrow at that. One should also remember that from his twenty-fifth till his fiftieth year of life Hazrat Muhammad ﷺ remained contented without wife only. Now

we ask 'Is it possible for a sensualist living in a country where polygamy is permissible to contend himself for twenty-five years of his life with one woman only?'^①

4. Mother of the Faithful Sayyidah Khadeejatul Kubra رضى الله عنها was at the time of her death sixty-five years old and the Noble Prophet ﷺ was fifty years of age. After his wife breathed her last he remained alone for quite some time before he married Hazrat Sawdah bint Jumah رضى الله عنها who along with her husband Hazrat Sakran bin Aumru ﷺ emigrated to Abyssinia in the fifth year of the call. After returning home to Makkah her husband died. Now she stood in the need of shelter and protection and it seemed just natural for her to take shelter with the Prophet ﷺ in whom she believed. He married her and thus gave her a home, putting himself in charge of her. Sayyida Sawdah رضى الله عنها was neither a young girl, nor was she a ravishing beauty, she was just a plain widowed woman. In the same year the Holy Prophet ﷺ asked his bosom-friend Hazrat Abu Bakr Siddiq رضى الله عنه for the hand of his daughter, Sayidah Aisha رضى الله عنها. These two marriages had absolutely nothing to do with sexuality or physical attraction and yet the Holy Prophet ﷺ lived with these two wives for five years, till he was fifty five years of age, without contracting any further marriages.

5. From his fifty-sixth till his fifty-ninth year of life the Holy Prophet ﷺ married eight times and in the last four years of his blessed life he married no further women. Most of his marriages took place during those four years towards the end of his blessed life. These years were the most vital years of Islam, it was the most difficult period of the mission, full of trials and tribulations. He led his companions in many campaigns and it was the time when the fundamentals of an Islamic society were laid. It was during this special period that the Holy Prophet ﷺ

① Adapted from: John Darenport, 'An Apology for Muhammed and the Kuran' p- 25, 26.

contracted most of his marriages.

Keeping the above circumstances in view it is nothing but belying reality to claim that the reason for those marriages was gratification of sexual desire and lust.

The non-Muslim biographer of the Holy Prophet ﷺ, John Bagot, better known as Glop Pasha, writes in his book, 'The life and time of Muhammad ﷺ' the following about the marriages which the last of Prophets ﷺ contracted between his fifty-sixth and fifty-ninth year of life.

'He increased the number of his wives although he was already fifty-five years old. It is noteworthy that all of his wives, excepting Hazrat Aisha رضى الله عنها were widows. Some of them were aged and not too attractive. Some people think that he married one woman after the other because he wished to have male children. If this would be correct then he would have married young girls instead of old women. This would have been a more appropriate step to acquire male children. Some people say he married to bring about some social betterment. Some say that he wanted to be patron of such women and their children whose husbands died in battles.'

He then continues:

'One thing needs to be noted here, that during the prime of the Holy Prophet ﷺ life all of his six children were born to him by Sayyidah Khadeeja رضى الله عنها none of his other twelve wives bore him a child, except for an Egyptian girl, who gave birth to his son. Although the majority of the Holy Prophet ﷺ wives were no young girls, yet they were not beyond child bearing age. The Holy Prophet ﷺ did not have enough time in Madeenah to give too much attention to this aspect of his life.

Also, when he had passed his fiftieth year he had dedicated his whole physical and mental strength to his community. When someone is busy in solving the most complicated problems, being surrounded by the most sensitive of issues, then there remains little time for the fulfilment of one's sexual desires which would result in children. To wilfully forego the fulfilment of such desires is indeed a great sacrifice which the Messenger of Islam ﷺ made for his community.

He further writes:

'The Holy Prophet ﷺ breathed his last at the age of sixty three. Before being veiled from this world he had eleven

wives. Looking at this number and accusing him of being a sensualist is definitely a transgression.^①

6. The simple and austere life he led could never have been the life of an epicurean, a sensualist. Sayyyidah Aisha رضى الله عنها narrates that at the time of the Holy Prophet's ﷺ sad demise there was nothing to eat at home except a little barley. Even opponents of Islam and Muslim have to admit.

'To say that Muhammad ﷺ was a slave of passion is wrong. His day to day life, his seat the mat on which he slept, the diet with which he contended himself, his doing his chores himself, all this proves that he was far above simply following his base desires.^②

The well known European scholar Thomes Carlyle acknowledges:

'Muhammad ﷺ was not a seeker of sensual delights and pleasure. This is the accusation which some imprudent individuals with impaired intellectual faculties have brought up against him. It is a grave error to depict him as a slave of passion. His belongings were few and his food was plain and simple. Sometimes he lived in such a manner that for months together the stove could not be lit in his house. Those who were his devoted followers sincerely accepted him as the Messenger of God ﷺ because his life was like an open book to them, there was nothing secret or mysterious about his person.

7. All those Holy Wives who were in Sayyidina Muhammad's ﷺ wedlock were widows or divorcees, except for Hazrat Aisha رضى الله عنها. None of them was extraordinarily attract or beautiful some of them were of rather advanced age and some of them had requested the Holy Prophet ﷺ to marry them.

From this short review of the Holy Prophet's ﷺ several marriages one can never get the impression that he married for the fulfilment of his physical needs or because of having been compelled by his basic instincts. It is beyond comprehension why he should have wedded so many

① Adapted from John Bagot's, The Life and Times of Muhammed ﷺ.

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women only for the gratification of his desires and then leave them behind.

MAY THE CRITICS PLEASE ANSWER!

Friend or foe, whoever doubts the Holy Prophet's ﷺ integrity or spiritual rank on basis of his marriages should oblige us by giving satisfactory answers to the questions given below:

1. Why did he marry a woman who had been widowed twice and who was fifteen years senior to him?
2. Why did he, for the period of twenty five years, throughout the prime of his life, till the death of Hazrat Khadeeja رضى الله عنها rest contend with her as his only wife, not even thinking of marrying any other woman?
3. Why did he marry those supportless widows and divorcees who were neither particularly beautiful nor attractive? Especially when he could have married the most beautiful charming maidens of Arabia?
4. Why did he lead a life of austerely and hardship when he could have lead a life of comfort and ease.
5. Why did he contract most of his marriages towards the end of his life which was also the most eventful and busiest part thereof?
6. Had he really been a sensualist (نعوذ بالله) then how could he have maintained such a high moral standard?

Many other questions like these could be asked. Anyway the matter is not simple enough to be explained through such baseless accusations, that (نعوذ بالله) the Holy Prophet ﷺ was guided by nothing but his desires and passions. This matter requires serious and honest consideration.

REASONS

Below are given the reasons why Allah's Messenger ﷺ married more than once.

1. Hakeemul Ummat Maulana Ashraf Ali Thanvi writes in his essay, 'Kastratul Azwaj li Sahibil Miraj' which discusses

the topic of the Holy Prophet's marriages and which answers with extraordinary sound arguments and the objections raised by critics, the following:

'The life of every individual has got two angles. To understand someone's dealings it is incumbent to look at both angles of his life; otherwise it will not be possible to come to a correct conclusion. These two angles are:

A. THE PUBLIC LIFE.

This is the part of life which a man spends in front of the people. Many people are there to witness a person's dealings and are thus able to provide a considerable amount of information regarding this angle of a certain individual's life.

B. THE PRIVATE LIFE

Here usually a person's character becomes exposed. If that would be so, then why would anyone like to keep matters concerning his home, the ups and downs of his family life, the relations among the numbers of his household and all other personal affairs hidden from others? Man fears that his weaknesses are exposed, and this angle of his life is in most cases a compilation of abnormal conditions.

Keeping this in view, the best way of evaluating any individual's way of life is to lay open his private life, make it known to the world, just like his public life is known to every body.

These are exactly the reasons why every instance of the life of the Holy Prophet ﷺ, the perfect human being, the leader of all Prophets, Hazrat Muhammad Mustafa ﷺ with all its purity and perfection has been laid open to the world, so that the world may know all about his public and private life, so that his devotees hearts be filled by his magnificence and candour so that true lovers may fashion their lives according to this divinely inspired pattern of his life style as their own.

This is why the Holy Prophet's ﷺ life has been presented to the world as it was, with such an outstanding authenticity and exactness, an equal to which no other people or religion of the world can boast. Not even the lives of the former prophets ﷺ has been recorded with enough accuracy to learn a lesson therefrom regarding every question, every part, every intricacy of life. It is only the beautiful example set by the Prophet of Allah ﷺ which exempted Muslims from any human philosophy. Allah Most High Himself made

arrangement for the preservation of the Holy Prophet's private and public life. Therefore two such groups were brought into existence who accomplished this task with such care and in such an excellent manner, it left intellectuals and scholars world over in utter bewilderment. This first group were the Holy Prophet's companions and the second group were the Mothers of the Faithful.'

Hazrat Hakeemul Ummat رحمه الله عليه continues;

'The Holy Prophet's ﷺ companions forwarded only one part i.e. the Holy Prophet's ﷺ public life with all its details, the second part, his private life, without which his biography would remain incomplete, thus has given critics plenty of chances to raise objections, still needed to be forwarded. To accomplish this task, such a group of persons was needed who could be with him even in the solitude of a dark night. Thus the Holy Wives rendered this service, to let the public know about each incident in the life of Allah's Beloved ﷺ which the Most High deemed fit. Through this blessed group this hidden treasure of the Holy Prophet's ﷺ life had been made publicly available from which his magnificence and candour can easily be estimated, and as a matter of fact, this is the main reason for the Holy Prophet's ﷺ plural marriages. Who would otherwise know what the Messenger sent by Allah with truth ﷺ, the upholder of Allah's unity, would do in times of solitude, how he spent his hours of privacy.

The Holy Wives did by presenting the details of the Holy Prophet's ﷺ domestic life to the Muslims Ummah, actually preserve half of the true faith for all times to come. Had the Noblest of Allah's Messenger ﷺ not married more than one woman, then religion would have remained incomplete. The apartments of the Holy Wives were in reality academies of faith and the Holy Wives were mothers and teachers for the whole Muslims community. They forwarded that part of the Holy Prophet's ﷺ biography to their Muslims which was related to women specifically and thus rendered an tremendously important and note-worthy service in disseminating the prophetic teachings.

2. Another reason for the Holy Prophet's ﷺ marrying more than one woman was to redress the grievances of those women whose husbands were martyred in the path of

Allah, or who were widowed for some other reasons, and divorcees. Many of them expressed on their own part their desire to be under the Holy Prophet's ﷺ custody, thus he offered to become their guardian by marrying them.

3. The noblest of all Prophet ﷺ contracted some marriages for political reasons, the purpose was to spread the Islamic faith and to remove obstacles in the way of propagating Islam. Many opponents became allies of Islam by virtue of those marriages. (Thus these marriages were a factor greatly contributing to the Islamic cause, and the Messenger of Allah ﷺ did his utmost to propagate the true religion of Allah.)

Morgolioth, a well-known and very biased biographer of the Holy Prophet ﷺ, who did not waste any opportunity to criticise Allah's Messenger ﷺ, even he had to confess that there were some benefits in the plural marriages of the Holy Prophet ﷺ. And that the reasons for those marriages were mainly political.^①

Mother of the Faithful Hazrat Safiya رضي الله عنها was the daughter of the chieftain of Banu Nadeer, a famous Jewish tribe. Hazrat Safiya رضي الله عنها was first married to Salam bin Mushkam Quraiz who divorced her. Then she was married to Kinanah bin Abil Huqaiq who was killed in the campaign of Khaiber in the year 7 A.H. Hazrat Safiya رضي الله عنها was captured and brought to the Muslim camp along with other prisoners. The Holy Prophet ﷺ freed her and married her. Before this marriage the Jews would side with the disbelievers in the wars against Muslims, but after her marriage a large number of Jews who were till then malicious and obstinate enemies of Islam and Muslims, always breeding new conspiracies, became impartial and the Jews did thereafter not participate in any campaign against the Muslims anymore. The benefits and positive political effects which the Holy Prophet's ﷺ marrying Hazrat Safiya رضي الله عنها brought with it are acknowledged even by otherwise

① Encyclopedia Religion and Ethics vol. VIII p-878.

externally biased orientalists like Montgomery Watt.^①

Mother of the Faithful, Hazrat Um Habeeba رضى الله عنها was the daughter of a famous chief of the Quraish, Abu Sufyan bin Harb bin Umayya. Hazrat Um Habeeba رضى الله عنها and her husband Ubaidullah bin Jahsh accepted Islam during its initial stage and they emigrated to Abyssinia with the second batch of emigrants. There Ubaidullah bin Jahsh apostated and became a Christian, but Hazrat Um Habeeba رضى الله عنها remained steadfast on Islam. The couple split due to their different confessions of faith and after some time the Holy Prophet ﷺ married Hazrat Um Habeeba رضى الله عنها who had become by then a widow. Her father Abu Sufyan was one of the most respected men among the Qurraish. Before the advent of Islam three leaders of the Qurraish were particularly influential, Utba, Abu Jahl and Abu Sufyan. The latter was the custodian of the military standard of the Qurraish, an 'Uqab' i.e. 'eagle'. He participated in all significant expeditions of the Makkah disbelievers against Islam and Muslims as commander of the army or regiment.

In one tradition by Ibn Saad is stated that when Abu Sufyan got to know about his daughter's being married to the Holy Prophet ﷺ he did not dislike it although at that time he was still an opponent of Allah's Messenger ﷺ and an enemy of Islam.

After this wedding he did neither lead nor dispatch any more troops to fight the Muslims and shortly afterwards he himself entered the circle of Islam. The Holy Prophet ﷺ honoured him on the day Makkah was conquered by saying: 'Whoever enters the house of Abu Sufyan shall be safe.'

John Bagot author of 'The Life and Times of Muhammad ﷺ' depicts the wedding of the Holy Prophet ﷺ and Hazrat Um Habeeba رضى الله عنها as follows:

'This incident strongly affects our minds. It has been said that the Holy Prophet ﷺ married girls of different clans only for the sake of strengthening relations between himself and the

① Montgomery Watt, Mohammad at Madina, p-288.

clans, he especially dispatched a letter to the Ethiopian king, asking him to send Hazrat Um Salama رضى الله عنها Habeeba رضى الله عنها to Madeenah whereas he could have got the most ravishing beauties in Arabia there were hundreds of them. He however showed no interest in them. He especially set for Hazrat Um Habeeba رضى الله عنها from Ethiopia, who was by then a widow, in order to marry her. This lets come through that most probably the Holy Prophet ﷺ intended to improve his relations with Abu Sufyan by marrying his daughter.^①

Sir William Muir also admits:

'The Messenger of Islam ﷺ expected that his way (i.e. through this marriage) Um Habeeba's رضى الله عنها father Abu Sufyan will be more inclined to help him in attaining his objective.'

Mother of the Faithful, Hazrat Juwairiya رضى الله عنها was the daughter of Harith bin Dhirar, chief of the tribe Banu Mustaliq. Her husband Masafiq bin Safwan was killed in the campaign of Banu Mustaliq in the year 5 A.H. Slaves, slave-girls and spoils of war fell into the hands of the Muslims in abundance. The Holy Prophet ﷺ freed her and took her as wife. Her tribe Banu mustaliq which was headed Harith bin Dhirar was extremely strong and by quarrelsome, being famous for its acts of waylaying and pundering of caravans. In the wars between the infidels and Muslims they always sided with the former against the latter. The campaign of Banu Mustaliq took place in the year 5 A.H. in the month of Sha'ban. The tribe itself initialed the battle. After the Holy Prophet's ﷺ marrying Hazrat Juwairiya رضى الله عنها, the situation changed completely. Many of the tribemen, including their chief Harith bin Dhirar converted to Islam. They repented from dacoitry, fornication and waylaying. Now Banu Mustaliq and its allies had become supporters of Islam and never faught the Muslims again.

John Bagat writes about the political benefits and positive outcomes of this marriage the following:

① Adopted from 'The Life and Times of Muhammad' p-464

'This marriage was far more successful in winning Banu Mustaliq for the sake of Islam than any military campaign.'

Mother of the Faithful, Hazrat Maimoonah رضى الله عنها was first married to Masood bin Amru bin Umair Al Thaqafi, who divorced her. Thereafter she was married to Abu Raheem bin Abdul Uzza. After his death the Holy Prophet ﷺ married her. Hazrat Maimoonah رضى الله عنها was the sister-in-law of the chieftain of Najd. Through this marriage the relations between the people of Najd and the Muslims became equable for the mission of Islam. Najd was the province the people of which had once requested the Holy Prophet ﷺ to send some men to teach them Islam. The Holy Prophet ﷺ dispatched seventy Huffaz, all of them were people of Najd. Besides that, the Muslims had to put up with tribulations and acts of mischief-monging from side of the people of Najd, but this marriage caused Najd to become a safe haven for Islam and the Muslims, so Islam could be spread in that part of Muslims, so Islam could be spread in that part of Arabia, too.

One more benefit of this wedding was that two of the greatest soldiers in the history of Islam, Hazrat Khalid bin Waleed and Hazrat Amru bin Aas رضى الله عنها entered the fold of Islam, and at their hands Islam was to achieve many a great victory. Washington Irving depicts these benefits and positive effects of this wedding thus:

'No doubt this wedding brought only betterments, and that although Maimoonah رضى الله عنها was a fifty-one year old widow, but this relation brought the Holy Prophet ﷺ two strong confederates one was the nephew of that widow, the courageous warrior Khalid bin Waleed and the second was Khalid's close friend Amru bin Aas.'

4. One more reason for the Holy Prophet's ﷺ marriages was to set an end to communal, regional, social and tribal bias. By marrying women from different tribes and families gave the Muslims community a practical example and eliminated all those curses in which the Arabs prided themselves. He tore to pieces the ancient understanding of dignity and propinquity and shattered the idols of

nationalism and ethnocentrism. The prevailing discriminations were erased, differences on basis of nation, reservations regarding colour and race, clans, tribes and communities were completely annihilated.

The Holy Prophet ﷺ struck a blow at the pride and arrogance of the days of ignorance and said:

'Those people who boast of their ancestor who are dead since long, should cease to do so. These people have become full for the fire of Hell. Otherwise they (who boast) will be in the sight of Allah even more despicable than those insects which keep pushing dung with their noses. For sure Allah has purified you from the bias of the days of ignorance and ancestral pride.'^①

Before the advent of Islam all the world's religions and nations were overcast by racial prejudice and regional and tribal influences which overpowered the mental faculties of man and encompassed every branch of life, becoming an inseparable part of it.

Jews and Christians declared themselves to be the favourite children of God, the pharaohs of Egypt were thought to be the descendents of the sun-deity, the kings of Persia claimed to have divine blood flowing in their veins, the Chinese emperor was thought to be the son of Heaven and in India there were many households tracing their ancestry back to the sun and the moon. The Persians were so overcome with arrogance because of their fair complexion that they would refer to Indians and Ethiopians as crows. The Arabs prided themselves in their eloquence and oratory powers to such an extent that they declared the rest of the world to be 'Ajam' which means 'dumb'. In India caste-system was invented to stratify society.

As far as the Arabs were concerned, the condition which affected them was as serious as everywhere else. The bilateral prejudices between Adnanites and Qahtanites were so grave that they were felt even in the beginning of the Islamic era. The Adnanites themselves were split up into two rival camps,

① Mishkat Babul Mafakhir.

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As far as the Arabs were concerned, the condition which affected them was as serious as everywhere else. The bilateral prejudices between Adnanites and Qahtanites were so grave that they were felt even in the beginning of the Islamic era. The Adnanites themselves were split up into two rival camps,

① Mishkat Babul Mafakhir.

Mudar' and Rabeeah. Likewise there was discrimination between Quraish and non-Quraish, and even the tribe of Quraish was not united, they were divided by the age-old rift between Banu Hashim and Banu Umayya.

These prejudices not only led to internal clashes, but let loose a tempest of hatred and contempt which was beyond control and unstopable (by any human power). This condition increased tribal separatism so much that marriages were usually contracted only within one's tribe or clan. By marrying women from different tribes the Messenger of Allah ﷺ succeeded in eradicating that shameful man-made tradition of social discrimination which existed since hundreds of years in different nations and religions of the world.

Dr. Hameeullah writes:

'Since the Arab tribes were autonomous, i.e. there was no central administration, there was no bond of alliance and friendship as strong as the ties of kinship. Regardless of how distant the relation was it was a far firmer and longer lasting bond than any other confederation.'¹

The Holy Prophet ﷺ wives were, seen from the geographical point of view representatives of the different tribes of the Arabian peninsula, further they had lots of authority and influence due to their noble descendancy and their belonging to the most respectable clans of Arabia. Hazrat Aisha رضي الله عنها belonged to the Makkan clan of Banu Tameem, Hazrat Hafsa رضي الله عنها belonged to the Makkan clan of Banu Adi, Hazrat Um Salama belonged to Banu Makhzoom and Hazrat Um Habeeba belonged to Banu Umayya, the most influential of all clans.

Representatives of clans outside Makkah were Hazrat Zainab bint Khuzaimah and Hazrat Maimoonah رضي الله عنها. Both came from the powerful Yamanite tribe Sa'sa'ah. Hazrat Juwairiyah was the daughter of the chief of Banu Mustaliq, a middle Arabian tribe and Hazrat Safiya رضي الله عنها was the daughter of the chief Banu Nadeer, a north Arabian tribe.

The above mentioned facts prove that Allah's Messenger

¹ Dr. Hameedullah, Raswwl-e-Akram is Siasi zindagi p316

contracted more than one marriage to finish tribal prejudices, to unite all Arabs and Muslims under the banner of Islam and to make them equitable for the mission of Islam. This attempt of his turned out to be extremely successful.

5. Another reason for the Holy Prophet's ﷺ marrying more than one was to finish certain unislamic customs and rites. He married his adopted son's Hazrat Zaid bin Haritha's divorced wife with exactly that intention.

The custom of adopting children has been common with many people of the world. Also amongst the Arabs, in imitation of other nations, was this age old custom of considering one's adopted son like one's real son socially and religiously sanctioned, and marrying the divorced wife of one's adopted son was thought to be an infamously despicable act of disgrace. Along with abolishing all the other futile customs dating back to the days of ignorance it was also incumbent to set an end to this kind of adoption, and Allah wished that this sacred duty be carried out by the seal of Prophethood, Hazrat Muhammed ﷺ. Allah Most High revealed the following verses to His Prophet ﷺ in which is clearly stated the baselessness of this kind of adoption prevalent in the older days:

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ أَزْوَاجَكُمُ
الَّتِي تَظْهَرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ
ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي
السَّبِيلَ ﴿١٠٦﴾ ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَّمْ
تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ

Nor hath He made those whom ye claim to be your sons, your sons. This is but a saying of your mouths. But Allah sayeth the truth and He showeth the way. Proclaim their real parentage, that will be more equitable in the sight of Allah. And if ye know not their fathers, then they are your brethren

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in faith and your clients. (Surah Ahzab verses 4-5)

The Holy Prophet ﷺ marriage with Hazrat Zainab bint Jahsh رضي الله عنها caused the western circles, especially critics and orientalist to concoct all kinds of stories to blemish the Holy Prophet ﷺ integrity and drastically. The most common fabrications are:

- a. That he نعوذ بالله once entered the house of his adopted son Hazrat Zaid bin Haritha رضي الله عنه in his absence and on seeing Hazrat Zainab bint Jahsh رضي الله عنها he exclaimed: 'Glory be to Allah, what a beautiful woman.'

And that نعوذ بالله he fell then and there in love with her when Hazrat Zaid رضي الله عنه found out about this he divorced her and the Messenger of Allah ﷺ married her.

This is nothing but a story fabricated by opponents of Islam and orientalist. There is absolutely no proof that such an incident took place in the immaculate life of Allah's Final Messenger ﷺ.

Most exegesis have declared this story is not only unauthentic, it makes absolutely no sense, either, since Hazrat Zainab bint Jahsh رضي الله عنها has been the Holy Prophet paternal cousin. He had seen and known her from her childhood. Supposing this incident was true why did he then make her marry Hazrat Zaid bin Haritha رضي الله عنه? In fact he had insisted on this marriage. He must have seen her from her childhood to youth, since, as it is well known, the verses concerning that veil had not been revealed by then. All this suffices to prove that this story is a ridiculous fabrication.

In addition to this, before her marriage with Hazrat Zaid رضي الله عنه it was not too difficult for the Holy Prophet ﷺ to marry Hazrat Zainab رضي الله عنها himself. In fact this marriage was matter of pride for Hazrat Zainab رضي الله عنها and her heirs, and they thought it not in the least objectionable.

- b. The second objection raised against the Holy Prophet ﷺ is that he married the divorced wife of his adopted son Hazrat Zaid رضي الله عنه. Which is according to their perverted understanding an evil and most disgusting act.

It needs to be seen whether the old or New Testament caution anything to substantiate this perverted view, but nothing of the like has been mentioned in the former scriptures. It is the Christians in particular who raise the most objections against this kind of marriage since this act has rocked their fundamental creed, the belief in trinity. In Islam it is a great sin to establish parental lineage between two people without them really being blood related or in that case, father and son. Hence, calling a human being the son of God is blasphemy. Man cannot be compared to God. How can man, a combination of body and soul having never-ending desires and needs be son of God the ever-living and All-sustaining? Son of Him who will not cease to exist even when everything else has perished and son of Him who existed ever since, before anything else had come into existence. These are the reasons why Christians often raise their voices against the marriage of the Holy Prophet with this adopted son's divorced wife Hazrat Zainab bint Jahsh رضي الله عنها.

These are the reasons underlying the Holy Prophet's ﷺ plural marriages, sound reasons which no individual in his right mind would ever deny. A number of orientalist seem to admit that most of the Holy Prophet ﷺ marriages were not contracted for the gratification of any sensual desires, but rather to attain a number of social political and educational ends, in short that his marriages were contracted for some higher, nobler purpose.

Moutgomery Watt has perceived the wisdom behind the Holy Prophet ﷺ marriages, and unlike so many other orientalist, frankly states that Allah's Messenger ﷺ is not to be criticized for having taken more than one wife. He writes:

The last feature to be noted about Muhammad's ﷺ marriage is that he used both his own and those of the closest companions to further political ends. This was doubtless a continuation of older Arabian practice. All Muhammad's ﷺ own marriages can be seen to have a tendency to promote friendly relations in the political sphere. O Khadeeja رضي الله عنها brought him wealth and the beginning of influence in Meccah politics. In the case of Sawdah رضي الله عنها whom he

married of Mekka the chief aim may have been to provide for the widow of a faithful Muslim, as also in the later marriage with Zainab bint Khuzaymah رضى الله عنها but Sawdah's husband was the brother of a man who Muhammad ﷺ perhaps wanted to keep from becoming an extreme opponent, and Zaynab's husband belonged to the clan of al-Muttalib for which Muhammad ﷺ had a special responsibility while he was also cultivating good relations with her own tribe of Amir bin Sasaah. His first wives at Madinah, Aisha and Hafsa رضى الله عنها were the daughters of the men on whom he leaned the most Abu Bakr and Umar رضى الله عنها and Umar also married Muhammad's ﷺ grand-daughter Um Kulthum bint Ali, Um Salamah رضى الله عنها was not merely a deserving widow, but a close relative of the leading man of the Makkan clan of Makhzoom. Juwairiyah رضى الله عنها was the daughter of the chief of the tribe of al-Mustaliq with whom Muhammad ﷺ had been having special trouble. Zaynab bint Jahsh رضى الله عنها besides being Muhammad's ﷺ cousin was a confedrate of the Makkan clan of Abd Shams but a social motive may have outweighed the political one in her case to demonstrate that Muhammad ﷺ had broken with the old taboos. Nevertheless, the clan of Abd Shams and Abu Sufyan bin Harb in particular were in his thoughts, for Abu Sufyan had a Muslim daughter, Um Habeebah رضى الله عنها married to a brother of Zainab bint Jahsh; and when the husband died in Abyssinia, Muhammad ﷺ sent a messenger there to arrange a marriage with her. The marriage with Maymunah رضى الله عنها would similarly help to cement relations with her brother-in-law, Muhammad's ﷺ uncle, al Abbas. There may also have been political motives in the unions with the Jewesses Safiyah and Rayhanah رضى الله عنهما.¹

Montgomery Watt has clearly stated that each of those marriages was contracted to attain certain social or political ends. A person who, at the age of sixty, is faced with so many complex social and political problems about such matters which certain evil-minded orientlists have declared to be the main purpose of the Holy Prophet's ﷺ marriages.

¹ Montgomery Watt, Muhammad ﷺ at Madina p-287-8

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¹ Montgomery Watt, Muhammad ﷺ at Madina p-287-8

5	Hr. Zainab bint Khuzaimah	Amir bin Sa'sah/ Quraish	Widow	3 A.H.	30	55	3 A.H.	Madeenah Munawwarah	≈ 3 months	30	-
6	Hr. Um Salamah	Baru Makhzoom/ Quraish	Widow	4 A.H.	24	56	60 A.H.	Madeenah Munawwarah	≈ 7 years	80	378
7	Hr. Zainab bint Jahsh	Bani Asad bin Khuzaimah/ Quraish	Divorced	5 A.H.	36	57	20 A.H.	Madeenah Munawwarah	≈ 6 years	51	11
8	Hr. Juwairiyah	Bani Mustaliq	Widow	Sha'baan 5 A.H.	20	57	Rabiul Awwal 56 A.H.	Madeenah Munawwarah	≈ 6 years	71	7
9	Hr. Um Habeebah	Bani Umayyah/ Quraish	Widow	6 A.H.	36	58	44 A.H.	Madeenah Munawwarah	≈ 6 years	72	65
10	Hr. Safiyah	Bani Nadeer	Widow	Tamadiul Akhir 7 A.H.	17	59	Ramadhan 50 A.H.	Madeenah Munawwarah	≈ 3 1/2 years	60	10
11	Hr. Maimoonah	Amir bin Sa'sah/ Quraish	Widow	Zil Qadah 7 A.H.	36	59	51 A.H.	Sarif, near Makkah	≈ 3 1/4 years	80	74

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S No.	Name	Tribe	Marital Status	Year of marriage	Age at the time of marriage	Holy Prophet's age at the time of marriage	Year of death	Buried in	Time spent with the Holy Prophet ﷺ	Age	Nr. of Ahadith narrated
1	Hr. Khadeeja	Bani Asad/ Quraish	Widow	15 years prior to Prophetic mission	40	25	10 years after the beginning of the mission	Makkah	≈ 25 years	65	-
2	Hr. Sawdah	Amir/ Quraish	Widow	10th year after the beginning of the mission	50	50	19 A.H.	Madeenah Munawwarah	≈ 14 years	72	5
3	Hr. Aisha Siddiqah	Bani Tayim/ Quraish	Virgin	11th year of the mission, began to live with her husband in Shawwal 1 A.H.	9	54	17th Ramadhan 57 A.H.	Madeenah Munawwarah	≈ 9 years	63	2210
4	Hr. Hafsa	Bani Adi/ Quraish	Widow	Sha'baan 3 A.H.	23	55	Jamadiul Awwal 45 A.H.	Madeenah Munawwarah	≈ 8 years	59	60

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The orientalists have always questioned the noble Prophet's ﷺ private life. They have left no stone unturned to criticise him for marrying so many women. However, they have never offered a strong argument. This book answers all their objections and reveals how hollow their objections are.

The author has dealt with the subject in a scholarly manner. As we read through the book, we can see how thoroughly he has undertaken research for his subject. He has cited authorities for every reference made by him, giving the names of books and authors.

The book also goes into the background of the Prophet's ﷺ marriages. A short account of the lives of his wives also adorns the book.